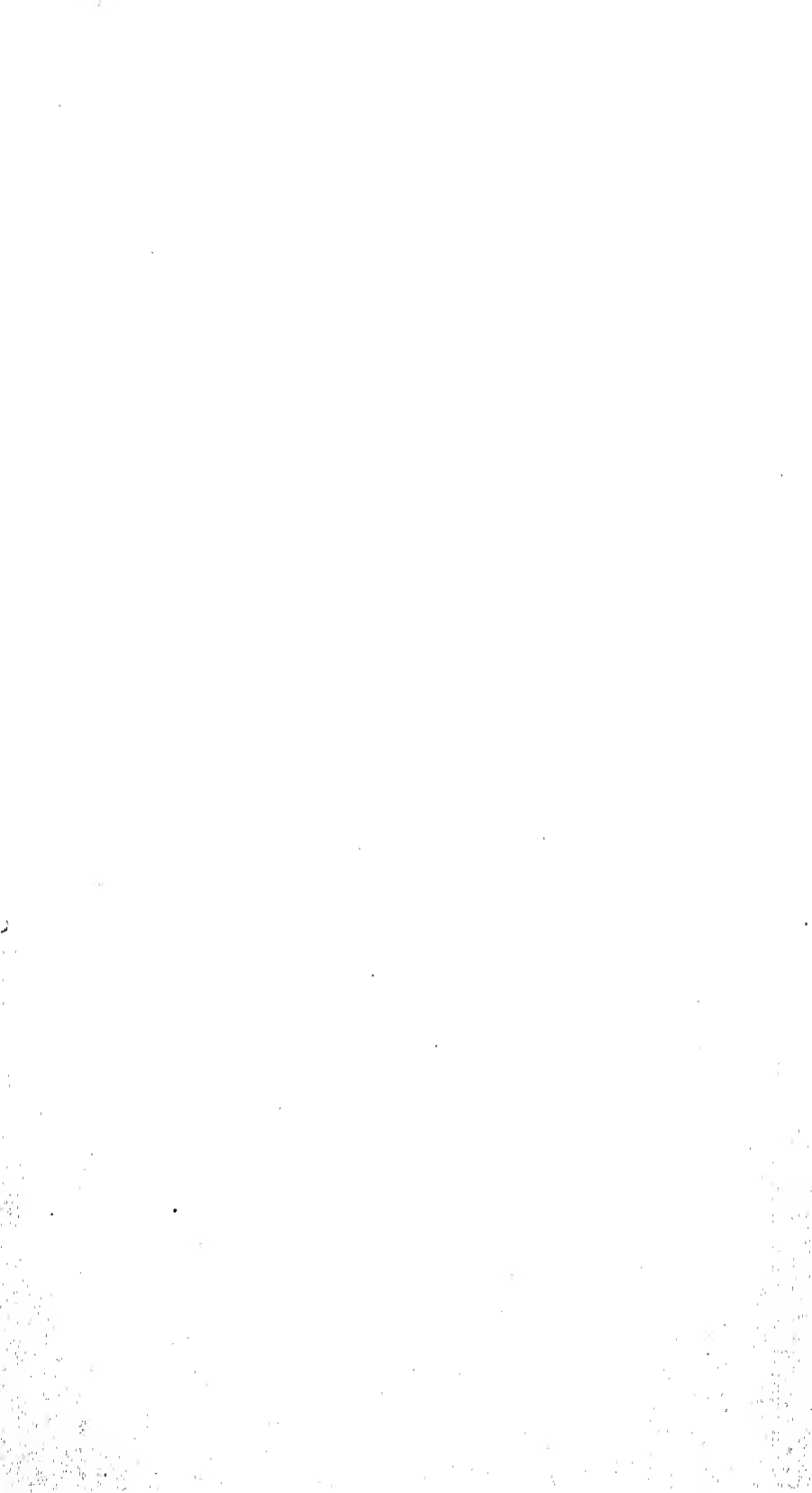


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OF THE

AMERICAN ORIENTAL SOCIETY.

EDITED BY

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E. WASHBURN HOPKINS, AND CHARLES C. TORREY,

Professor in Yale University,
New Haven.

Professor in Yale University,
New Haven.

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JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

INTRODUCTION.

DURING the summer of 1900, while living in Bhamdûn, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhîl Jôrjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in

HOPKINS, PR. The stories are written in the dialect of Beirût.

Proceedings at the Beirût. In the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written as they are pronounced: اذا and not اذا, ضمير. I have thought best, however, not to write them phonetically when this would introduce confusion. Recognition of a word by students of the classical language: namely, that in reading the transliteration, we write قال له, and not the phonetic form, قال. The transliteration, on the other

List of Members. By so doing, I have, of course, been obliged to follow the principle which should govern the transliteration of the classical language: namely, that in reading the transliteration, we write قال له, and not the phonetic form, قال. The transliteration, on the other

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing **كَلَّ** in the Arabic, in transliteration I have written *kallā*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the *fellāhīn*. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāḥīl Jūrjis Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāḥīl Ḥalīl Ṣalībī of Montclair and formerly of Bḥamdūn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.

TRANSLITERATION.

ʾ = '. ' is used only when *henza* occurs in the middle or at the end of a word.

ب = *b*.

ت = *t*.

ث = *t*.

ج = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ح = *h*.

خ = *h*.

د = *d*.

ذ = *d*.

ر = *r*.

ز = *z*.

س = *s*.

ش = *š*.

ص = *s*.

ض = *ḏ*.

ط = *t*.

ظ = *z*.

ع = *3*. This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ع being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

غ = *g*.

ف = *f*.

ق = *k*. When ق is not pronounced, its position is indicated in transliteration by '.

ك = *k*.

ل = *l*.

م = *m*.

ن = *n*.

ه = *h*.

و = *w*.

ي = *y*.

VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

$a = a$ in the German *Mann*.

$\bar{a} = a$ a lengthening of a , often indicated by \bar{a} in the Arabic.

When the accent occurs on the syllable containing \bar{a} , the latter is written \acute{a} . This rule applies also to \bar{e} , \bar{i} , \bar{o} , and \bar{u} .

$\bar{ä} = a$ with the *imāla*. Like the a in English *lad*.

$\bar{\bar{a}} = a$ a lengthening of \bar{a} . We have this sound in the Arabic words *كان* $kān$, *كتب* $kātīb$, etc.

$u = a$ a neutral vowel pronounced as the u in English *hut*.

$e = e$ in English *met*.

$\bar{e} = ay$ in English *say*.

$\bar{i} = i$ in English *sit*.

$\bar{\bar{i}} = ee$ in English *seen*.

$o = o$ in German *Sonne*.

$\bar{o} = o$ in English *note*.

$\bar{u} = u$ in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German \bar{u} .

$u = u$ in English *put*.

$\bar{u} = oo$ in English *boot*.

ai (diphthong) = i in English *mite*.

au (diphthong) = ow in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil = American Journal of Philology.

APCSGW = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR = Imperial and Asiatic Quarterly Review.

BA = Beiträge zur Assyriologie.

JA = Journal Asiatique.

JAOS = Journal of the American Oriental Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland.

PEF=Palestine Exploration Fund Quarterly Statement.

RL=Revue de Linguistique et de Philologie Comparée.

WZKM=Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA=Zeitschrift für Assyriologie.

ZAOS=Zeitschrift für afrikanische und oceanische Sprachen.

ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZDPV=Zeitschrift des Deutschen Palaestina-Vereins.

ZV=Zeitschrift für Volkskunde.

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SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups: (a) Those sung before she leaves her father's house; (b) Those sung while she is going to the bridegroom's house; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايها قالوا عندك طويله قلت الرمح بالعسكر
ايها قالوا عندك صفرا قلت الشمع بالمسكب
ايها قالوا عندك بيضا قلت الياسمين ابيض

ايها قالوا عندك سمرا قلت احلى من السكر لي لي لي لي

ēha ḵālū zannik ṭawīlī ḵilt ir-rumḥ bil-ṣaskar

ēha ḵālū zannik ṣufra ḵilt iṣ-šemas bil-meskeb

ēha ḵālū zannik baiḍa ḵilt il-yāsmīn abyāḍ

ēha ḵālū zannik samra ḵilt aḥla min is-sukkar li li li li.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers;

They said that you were pale; I said, Wax in the mould;

They said that you were white; I said, The jasmine is white;

They said that you were brown; I said, Sweeter than sugar.

The exclamation **ايها** at the beginning of each verse is variously pronounced *ēha*, *aiha*, or *īha*; Dalman has *awīha*. At the end of each song, there is a rapid repetition of the syllable *li* in a very high pitch. These shrill cries of the women are called the **زلاغيط** *zalāḡiṭ*; singular, **زلاغوطه** *zalḡūṭa*.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلّتني انا غني

ايها وحاجبينك سبيوا عرق الحياه مّتي

ايها كنت نايمة عزّ النوم متهنّيه

ايها اجى خيالك على بالي وجنّني لي لي لي لي

*ēha sayānik is-sūd ḥallitnī ana ḡannī**ēha ū-ḥājbinik sibyū zörk il-ḥayā minnī**ēha kunt nāyimi zözz in-nöm mithenniyi**ēha ija ḥiyālik zala bālī ū-jennennī lī lī lī lī.*

Your black eyes made me sing,

And your two eyebrows captured the essence of my life
from me;

I was sleeping happily in my deep slumber;

Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقة

ايها حمرة خدودك خلقه

ايها يا سعادة اللي بياخدك

ايها يا شاطره يا لبقه لي لي لي لي لي

*ēha bayāḍik bayād il-warrak**ēha ḥamrit ḥaddādik ḥalka**ēha yā saʿādī illī byāḥdik**ēha yā šāṭra yā libka lī lī lī lī.*

Your fairness is the fairness of paper ;

The redness of your cheeks is natural.

Oh the happiness of him who will take you,

Oh clever and elegant one!

The *ē* of سعادة is pronounced as part of the following
word اللي.

Cf. Littmann p. 21, No. 64.

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4.

ايها بياضك بياض المرمري
 ايها شعرك فتايل عنبر
 ايها الك شامة عا راس خدك
 ايها سودا وما بتتغبر لي لي لي لي

cha bayādlik bayād il-marmar
cha šazrik feta'il vanbar
cha ilik šāmi ʾā rās ḥaddlik
cha sūdā ū-mā btitgḡbbir li li li li.

Your fairness is the fairness of marble;
 Your hair is braids of ambergris;
 You have a mole on the upper part of your cheek;
 It is black, and will not become dust-colored.

لك for the classical لك. عا for على. شامة: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايها طلّت من طواقيها
 ايها لاحت بتراكيها
 ايها يا بيها جيب الشمعات
 ايها للعروس تا نجليها لي لي لي لي

cha ṭallit min ṭawākiha *cha lāḥit bi-trākiha*
cha yā bēha jīb iṣ-šemasāt *cha lil-zarūs tā nījliha li li li li.*

She looked from her windows;
 She appeared with her Turkish ear-rings.
 Oh her father, bring the candles -
 For the bride, that we may escort her (in her wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طلت for اطلت. تا is used in place of the classical حتى.

6.

ايها عروسي ودينا سلام ليكي
ايها سليتاتك ذهب تليف على ايديكي
ايها مقدر الماز يليف على جبينك
ايها غيبتتي القمر من بين عينيكي لي لي لي لي

éha zurāsī wddēna salām lēkī
éha slētātik deheb tliḥ zaḥdēkī
éha mḥnddar ilmdz yelīḥ za'ejbīnik
éha ḡaiyēbtī il-ḡummr min bēn zainēkī lī lī lī lī.

My bride, we have sent greeting to you ;
Your bracelets of gold befit your hands ;
The circlet of diamonds befits your forehead ;
You have caused the moon to disappear (by the
radiance of the diamonds) between your eyes.

ejbīnik for *jebīnik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlīḥ* or *emlīḥ*, *ketīr* or *ektīr*, etc.

7.

ايها الله معك الله معك
ايها كتر البكي ما بينفعك
ايها ان كان مسمار في بيت ابوكي
ايها اقبعيه وخديه معك لي لي لي لي

ēha vlla mazik vlla mazik

ēha kutr il-bikī mā byinfazik

ēha in kām mismār fī bēt abākī

ēha ōkbaṣih ū-ḥudih mazik lī lī lī lī.

God be with you, God be with you,

Much weeping will not profit you;

If there is a nail in the house of your father,

Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ايها يا عروس قومي لنسير فيكي

ايها عنا علالي مثل علاليكي

ايها حماك حبيها وعزيها

ايها اعملها بدال امك تزيكي لي لي لي

ēha yā ʿarūs kāmī lnsīr fīkī

ēha ʿanna ʿalālī miṭl ʿalālīkī

ēha ḥamātīk ḥebbīha ū-ʿizzīha

ēha ʿasmīha biḍāl immīk tṛabbīkī lī lī lī lī.

Rise, oh bride, let us escort you ;

We have upper chambers like your upper chambers ;

Love and respect your mother-in-law ;

Make her, in your mother's place, train you.

عندنا for عنا. This contraction is common in the Lebawon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *ʿandana*. This use of *l* with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb *خلي*. The above form would be *خلينا نسير*.

Cf. Dalman p. 212. In place of *lnsīr*, Dalman has *lanzūr*.

(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايها عروشنا طالعه من دار ابوها
ايها يا عروس لّبي ديال فسطانك
ايها مال النخل لّمن شاف قامتها
ايها فتمح الورد من راس الطراييني لي لي لي لي

ēha zarāṣna ṭālza min dār abūha

ēha yā zarāṣ limmī dīyāl fustānik

ēha māl in-nḥl limman šāf kāmūtha

ēha fettaḥ il-wād min rās it-trābīnī lī lī lī lī.

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايها مين قال عنك سمرا يا طلعة البدر
ايها يا سمسم مقشور يا عسل شهد
ايها انا لحطّ لك ضهري لقطّعتك النهري
ايها يا حبيبة قلبي ويا كنّة الدهر لي لي لي لي

ēha min qāl ʿanḵ smra yā ṭlʿat il-bedrī

ēha yā simsum maḳšār yā ʿasel šhdī

ēha ana lehḥtī lik ḍḥerī likṭṭaṣḍk in-nḥrī

ēha yā ḥabībet ḵnlbī ū-yā kinnet id-ḍḥrī lī lī lī lī.

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

11.

ايها دق لك طبول الفرع من دخلتك لباب الدار
ايها قتح لك الورد والنسردين والازهار
ايها بخورنا زعق وطرياتنا تشعل نار
ايها ستم تّم اللي عليكي شار لي لي لي لي

ēha dōkē lik ṭubūl il-firṣ min daḥlūtik li-bāb id-dār
ēha fettāḥlik il-ward win-nisrīn wil-azhār
ēha bḥḥurnā zaṣak ū-traiyātūnā ṭṣṣil nār
ēha sellim tinnū illi zālēkī šār li li li li.

The drums of happiness played for you since your entrance to
the door of the mansion;
The roses and the white roses and the flowers opened
for you;
Our incense burned high, and our chandelier will blaze with fire;
(God) give peace to the mouth which advised you.

ثريانا for طرياتنا.

12.

ايها اهلا وسهلا بالحلوة اليوم ضيفتنا
ايها اهلا وسهلا بالحلوة اليوم شرفتنا
ايها كنتي غريبة واليوم صرتي كنتنا
ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي لي

ēha āhel' au-sēhela bil-heḥwi il-yōm ḏaifitna
ēha āhel' au-sēhela bil-heḥwi il-yōm šarrnfitna
ēha kunti ġnriḥi wil-yōm ṣprtī kinnitna
ēha bešsert fiki yā ḥabībit kill zailitna li li li li.

Welcome to the beautiful one, to-day she is our guest;
Welcome to the beautiful one, to-day she has honored us.
You were a stranger and to-day you have become our daughter-in-law;
I have given the good news of you, oh beloved of all
our family.

After the letters ح, خ, ص, ط, ظ, ع, غ, and ق, is generally pronounced *ah*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *ṣēf* and *ḍēf*; in the Lebanon, *ṣaif* and *ḍaif*. هال (contraction of هكذا) in Beirût is *hēk*, in Northern Lebanon, *haik*.

13.

ايها يا بيضة يا غضة

ايها يا سمكه في البحر تلعب بسناسل فضة

ايها حطينا لابوكي من المال تا يرضي

ايها اصلحي بينا ما عاشت البغضة لي لي لي لي

ēha yā baiḍa yā ḡuḍa

ēha yā sameki fī'l-baḥr tilʿab bi-sināsīl fuḍūla

ēha ḥaṭṭīna labūkī min il-māl tā yūrḍa

ēha aṣṣalḥī bīnna ma aššit il-buḡḡa lī lī lī lī.

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;

We paid the money to your father, so that he should be satisfied;

Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

Songs in honor of the bridegroom.

14.

ايها شوها العريس اللي حبوه بيت حماه

ايها كبيرهم وزغيرهم وقعوا بهواه

ايها قال العريس انا حبيتهم اكنر

ايها نزلوا على قلبي احلى من السكر لي لي لي لي

ēha šū ḥel-zarīs illī ḥebbāh bēt ḥamāh

ēha kebīrhum w-zǧīrhum waḡazū bi-ḥawāh

ēha ḥāl il-zarīs ana ḥabbēthum aḡtar

ēha nizlū ʿala ḡalbī aḡla min is-sukkar lī lī lī lī.

What bridegroom is this, whom the family of the mother-in-law loved ?

Their eldest and their youngest fell in love with him.

The bridegroom said, "I loved them more;

They made an impression (lit. descended) on my heart
sweeter than sugar."

for the classical *العروس* *for* *زغيرهم* *for* *ها العريس* *صغيرهم*.

15.

ايها حلت الصلا حلت الصلا

ايها وارتفعت النجمة فوق بواب العليا

ايها يا مين يبشّر ميمته

ايها تكلل عريسنا اكليل الهنا لي لي لي لي

cha ḥallit is-ṣṣala ḥallit is-ṣṣala

cha wirtefaẓit in-nejmi fōḥ buwāb il-ʔölyu

cha yā min yebēššir mēmtū

cha tekallil ʔarīṣnu eklīl il-hena lī lī lī lī.

The service is finished, the service is finished,

And the star has risen above the doors of Heaven.

Oh who will give his mother the good news ?

Our bridegroom has been crowned with the crown
of happiness.

اميمه for the diminutive *ميمته*. *صلاه* for *صلا*. The verb *تكلل* has come to mean simply "to be married" (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom's family.

ايها عصفور عا الدالية بلبل يترغل له

ايها اخدين بنات الاصيل الله يسهلهم

ايها انا لروح للسلطان عبد الحميد واقول له

ايها لحظه من عروستنا بتسوى عسكرك كله لي لي لي لي

ēha zaṣfār zād-dālyi bilbul yitmǧillū
ēha ilḥdīn bināt il-aṣḏyil ulla yesehhīllum
ēha ana lerāḥ lis-sultān zabd il-ḥamīd ū-killū
ēha lwhza min zarūsītna btiswa zaskarak killū lī lī lī lī.

A bird on the vine, a nightingale will sing for him;
 (You are) taking the daughters of the nobles, may God
 help them.

Let me go to the Sultān Zabd il-Ḥamīd, and say to him,
 "A glance 'from our bride is worth the whole of your
 army."

يترغل له: the root *رغل* seems to be derived from the classical form *رغد*, which has the same meaning. When a pronoun occurs with the preposition *ل*, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the *غ* is pronounced without the *šēda*, which would regularly be found in this form of the verb. *killū*: in the vernacular, the *l* of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

17.

Song for the priest.

ايها يا خورينا يا لابس
 ايها يا سكر اليابس
 ايها يا معبد الصبيان
 ايها يا مكلل العرايس لي لي لي

ēha yā ḥūrīna yā lābis *ēha yā sukkar il-yābis*
ēha yā mazammid is-subyān *ēha yā meklīl il-zarāyis lī lī lī.*

Oh our priest, oh well-dressed one, Oh dried sugar;
 Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

18.

A girl's song for her four brothers.

ايها اخوتي اربعة اربعة يا ربّي خليهم
ايها يلعبوا بالسيف والترس قدام باب علاليهم
ايها اطلّ من الشباك امهم وتناديهم
ايها وتصرخ بالصوت يا ربّي خليهم لي لي لي لي

ēhu aḥūtī arbaṣ arbaṣ yā rbbī ḫlīlīhum
ēha yilzabū bis-sēf wit-tōrs qdām bāb ʿalālīhum
ēha iṭṭal min iṣ-šibāk amm witaḍīlīhum
ēhu ū-tiṣrḫ biṣ-ṣawt yā rbbī ḫlīlīhum lī lī lī lī.

My brothers are four, four, oh Lord, preserve them;

They play with the sword and the shield before the door
of their upper chambers.

Their mother looks from the window and calls them,
And cries out, Oh Lord, preserve them.

اطلّ for تطلّ. Cf. Littmann p. 22, No. 77.

19.

A girl's song for her small brother.

ايها خي الزغير دراع الجوخ بيلمته
ايها اجي ورد الجوري لخدمته وشمته
ايها سّوا يا بنات سّوا
ايها تعلموا يا شباب لعب الجريد مته لي لي لي لي

ēha ḫaiyī iz-zǧīr drāz ij-jāḥ bilimmū
ēha ija ward ij-jārī lī-ḥōdemptu ū-šemmū
ēha semmū yā bināt semmū
ēha tazallemū yā šebāb lūz ij-jerīd minnū lī lī lī lī.

A *drāz* of cloth will cover my small brother;
The roses of Bengal came to his service, and he smelled
them.

Pronounce the name of God, oh maidens, pronounce the name
of God.

Learn from him, oh youths, the play of the sticks.

A *drāz* is about 26 inches. ستر: to pronounce the name of
God is to guard against the influence of the Evil Eye. Cf.
Dalman p. 186. لعب الجريد: a game in which the players
throw short light spears at each other. Sometimes played on
horseback.

20.

A girl's song for her two brothers.

ايها اخوتي تنين ملى تنين
ايها يا حبة الدلو على الجبهتين
ايها لما راحوا لعند افنديهم وحكوا ها الكلمتين
ايها تغامزوا الحكم وقالوا ها الشباب من اين لي لي لي

ēha aḥūtī tnēn millī tnēn

ēha yā ḥabbt il-lālī zalaʿj-jibhetēn

ēha linna rāḥū laʿzūnd efendihum ū-ḥakū hel-kilmētēn

ēha teḡāmazū il-ḥekkām ū-ḥālū heš-šebāb mnēn lī lī lī.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,
The governors exchanged looks, and said, "Whence these
young men"?

21.

Song for a young man present at a wedding.

ايها قولوا يا ناس كلکم قولوا
ايها شوها الشاب الطريف ومزينه طوله
ايها تمه خاتم دهب محبوك بلولو
ايها عقبال امه وحياته يزلغطوا له لي لي لي لي

ēha kālū yā nās kīllkum kālū
ēha šū heš-šebb iz-zurēf ū-nizēnū tālū
ēha timmū hātīm deheb mahbūk bi-lālū
ēha ʔakbāl immū ū-ḥuṯyātū yizuljūtālū lī lī lī lī.

Say, oh people, all of you say,

Who is this handsome young man, whose ornament is his
 height;

His mouth is a ring of gold set with pearls.

I hope that his mother and his sisters will sing for him.

(cf. Littmann p. 18, No. 39; p. 63, No. 11.)

22.

Song for a small boy named Bādil.

ايها عادل زغيتر عا بسط الحرير يمشي
 ايها كفّه حنّا صبيعه زبد حشّي
 ايها سألت ربّ السماء والواحد العرشي
 ايها كان القمر بالسماء شو نزلّه يمشي لي لي لي لي

ēha bādil ʔnḡaiyūr ʔā bust il-ḥurir yimšī
ēha keffū muḥanna ḡnbizū zebed meḥšī
ēha se'elt rubb is-semā' wil-wāḥid il-ʔaršī
ēha kān il-qamr bis-semā' šū nézzelū yimšī lī lī lī lī.

Bādil is small, and he walks on carpets of silk;

His palms are colored with henna, and his fingers are
 smeared with ointment.

I asked the Lord of Heaven and the Enthroned One (lit. the one
 of the throne);

“The moon was in the heavens, what brought it down to
 walk?”

Henna is put on the hands as a sign of rejoicing.

23.

Song for the guests while food is being served.

ايها صحتين وحمّة ايها اربع عوافي معها
 ايها اربع غرايف سمسّم ايها على كلّ حبّه حمّة لي لي لي لي

ēha ṣaḥlētēn ū-ṣaḥḥa ēha arbaṣ zawāfī maṣḥa
ēha arbaṣ ḡrāyir samsan ēha zala kill ḥabbī ṣaḥḥa lī lī lī lī.

A double health and a health, And four healths with it;
 Four sacks of sesame, For every grain a health!

غراير: 1 ḡrāri = 12 midds, or 216 litres.

(Cf. Jessup p. 329, Littmann p. 23, No. 95.

24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب
 ايها يا شمع مكّة وضو القمر عا الدرب
 ايها باعت لك السلطان يا سميع القلب

ايها اقتل واشنق وعلّق المشنقة عا الدرب لي لي لي لي

ēha yā ḥmūdja buṭrus yā sēfēn yōm il-ḥarb

ēha yā šemaṣ mekki ū-ḏan il-ḥmmr zūd-derb

ēha bāzūtāk is-sultān yā sējīs il-ḥalb

ēha ūktul wiṣṣuḥ ū-sallik il-meṣnaka zūd-derb lī lī lī lī.

Oh Hewāja Buṭrus, oh two swords in the day of war,

Oh candles of Mekka, and light of the moon on the road!

The Sultān is sending (word) to you, oh upright of heart,

“Kill and hang and erect gallows on the road.”

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.¹

25.

Song for a young unmarried woman.

حملت بدّها تروح	حملت ستّ الصبايا
والغطا الابيض يلوح	حملت من دار ابوها
قال بلاها ما بروح	غراب البين اجى وراها
بنتك ما تخليها تروح	يا بيها حلو عليها
عا الدار ما بقى لي رجوع	وحياة بيّ

¹ See Dalman p. 316.

<i>ḥammelit sitt is-spbāya</i>	<i>ḥammelit biḍḍha trāḥ</i>
<i>ḥammelit min dār abāha</i>	<i>wil-ḡnṭa il-abyad ḡlāḥ</i>
<i>ḡvrāb il-bēn ija wcrāha</i>	<i>ḡāl belāha ma brāḥ</i>
<i>yā bēha ḥlāf zālēha</i>	<i>bintak ma ṭḥallīha trāḥ</i>
<i>wā-ḥayāt bēyī . . .</i>	<i>zā'd-dār ma buḡālī rejūz. 5</i>

The princess of the maidens is ready (lit. has packed);

ready and she wishes to go;

Ready (to go) from the mansion of her father,
and the white veil gleams (about her).

The Raven of Death came before her,
he said, "Without her I shall not depart."

Oh her father, swear for her,
that you will not (lit. do not) let your daughter go.

"By the life of my father,
for me there will be no return to the mansion." 5

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady."
احلف for حلف.

26.

Song for a young woman.

على آيش بندبك يا نعدوعتي	تحت فيّ الجوز بضو القمر
كيف بندبك وديك غايب	والشمع بجيبته وما عطاني خبر
<i>taḥt fēy ij-jōz bi-ḡau il-ḥammur</i>	<i>zālēš bindbik yā naznāzati</i>
<i>wiḡš-šemaz bi-jēbtū ū-mā uṭānī</i>	<i>ḡif bindbik ū-bēyik ḡāyib</i>
<i>ḥwbnr.</i>	

Why must I mourn you, oh my delicate one,
under the shade of the walnut-tree, in the light of the moon?
How shall I mourn you and your father absent;
and the candles are in his pocket, and he gave me no word.

الشمع: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا ست ساره يا وردة مغضه يا كوكب بقنديل فضه
يا جرجي سرع للحكيم جيبه الاخوه بفراقك ما بتراضى
يا ست ساره يا سكر زباني يا قمع الزبد مع البنات
يا ست ساره يا غبنك تموتي متلك ما تجيب الوالدات

yâ sitt sâra yâ wördi mngwäḏa
yâ kaukeb bi-ḡanḏil fuḏḏa
yâ jörji sraḥ lil-ḡakim jībū
il-öḡari bi-fraqik ma btörḏa
yâ sitt sâra yâ sukkar nebātī
yâ ḡaniḥ iz-zebed maz il-binātī
yâ sitt sâra yâ ḡubnik tmātī
mitlik ma tjiḥ il-wāldāt.

Oh Sitt Sâra, oh fresh rose,
oh star in a silver lamp!
Oh Jörji, hasten to the doctor, and bring him;
the brothers will not consent to your departure.
Oh Sitt Sâra, oh sugar-candy,
oh cruse of perfume among the maidens;
Oh Sitt Sâra, oh the affliction for you to die!
The mothers will bear no more like you.

ست : see note to No. 25. اسرع for سرع.

28.

Song for a married woman, who died in childbirth.

نابتة طالعه بطقمها الكشميري
لابسه الحاتم بايد اليمين
طالبة ابوها بدّها تقشعة
خايفه من الموت من حال التقييل

واشرق يا قمر من فوق حارتها
شف لي ها العروس وشو سخونتها
شف لي يا قمر ان كانها طابت
وان كان ماتت يا دَل ميمتها

tābti tālza bi-toḡmha il-kašmīrī
lābsi il-ḥātim bīl il-yāmīnī
tābbi abāha biddha tikṣavū
ḥāyifi min il-mōt min ḥāl it-toḡlī
wiṣṣrik yā ḡmmar min fōḡ ḥārūtha
šifli hel-zarās ū-šā šḡwūtha
šifli yā ḡmmar in kānha tābit
win kān mātīt yā dill mēmītha.

Tābti is ascending in her Cashmere dress ;
wearing the ring on her right hand.
Seeking her father, she wishes to see him ;
she fears death, and the dismal (lit. heavy) state.
Rise, oh moon, over her house ;
see for me this bride, and what is her sickness ;
See for me, oh moon, whether she recovered ;
and if she died, oh the affliction of her mother!

29.

Song for a married woman.

حلّي بشعرك يا عروس حلّي
حلّي بشعرك يا مستنظرة الحنّي
حلّي بشعرك لامك قولي لها
يا امّي للموت ما حلّي
لمّي فساطينك حاج مدرّره
يا مشيتك بالدار كرج وغندره
يا مشيتك بالبيت سبح الخالقك
وبتوب صيني زايرة المقبره

ḥelli bi-šazarik yā zarās ḥelli
ḥelli bi-šazarik yā mustānizira il-ḥennī
ḥelli bi-šazarik la-immik ḫūlīlha
y'imnī lil-mōt ma ḥallī
limmī fšāṭṭinik ḥāḡ mādārdara
yā mešīṭik bil-ḏār karj ū-ḡmclara
yā mešīṭik bil-bēt subḥ il-ḫāḏkik
ū-bi-tōb šinī zāira il-maḡbāra.

Loose your hair, oh bride, loose it,
 loose your hair, oh you who are expecting the henna ;
 Loose your hair, say to your mother,
 " Oh my mother, it is not time for death."
 Gather your dresses, better than that they should be scattered.
 Oh your walking in the mansion is dainty and elegant ;
 Oh your walking in the house is praise for your Creator,
 and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه
 قومي واجهي بيك جايب لك سبع طقومه
 سبع طقومه من الجداد تلبسيهم عا العياد
 يا امها فكي الجداد شحي بنتك هون
ḫāmī yā bintī ḫāmī ma ḥallik li-ḥen-nōmī
ḫāmī wāḡḡhī bēyik jāyīblik sebaṣ ṭḡḫāmī
sebaṣ ṭḡḫāmī min ij-jeddāl tilbsīhum zāl-zayād
yā immha fikkī il-ḫaddāl šahī bintik hōnī.

Rise, oh my daughter, rise, it is not time for this sleep ;
 rise, meet your father, who is bringing you seven dresses ;
 Seven new dresses, and you will wear them for the feasts.

Oh her mother, take off the mourning, your daughter is here.

هون for هنا. Both pronunciations *hōn* and *hōnī* are common.

31.

Song for a young woman named Lamís.

يا قلوب الجوهرية	يا لميس يا صبية
شو بتريدي يا صبية	يقول البواب حيدي
شو بتريدي يا صبية	يقول البواب حيدي
على العياد اسوار بايدى	بريد ما رادوا الصبايا

*yâ lamîs yâ şubîyi
yekûl il-bâwâb hîdî
yekûl il-bâwâb hîdî
brîd mâ râdû is-sabhâya*

*yâ klâb iz-jauherîyi
şû bitrîdî yâ şubîyi
şû bitrîdî yâ şubîyi
zâlâl-zayâd iswâr bîdî*

Oh Lamís, oh young woman,
oh essence (lit. hearts) of the jewels.
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
"I wish what the young women desired,
for the feast-days, a bracelet on my hand."

32.

Song for a young woman named Tâbti.

سلامتك يا امّ العيون الدبلانة	لبسك حرير وحمارك كتان
هادي تابته وخالقي اذا تبدلت	شبه القمر الهال بنيسان
سلامتك يا امّ العيون اللوزية	لبسك حرير وحمارك وردية
هادي العروس وخالقي لو تبدلت	شبه القمر ولو هل بالصيفيه

salâmtik yâ imm il-zayân id-diblâni

libsik harîr û-mĥârmik kittânî

hêdî tâbti wa-ĥâlkî iza tbêddelit

şîbî 'l-kumûr il-hâll bi-nîsânî

salâmtik yâ imm il-zayân il-lauzîyi

libsik harîr û-mĥârmik wördîyi

hêdî'l-zarâs wa-ĥâlkî lau tbêddelit

şîbî 'l-kumûr û-lau hall biş-şaiḥîyi.

Peace on you, oh mother of the languishing eyes;
 your dress is of silk, and your handkerchiefs are of
 linen.

This is Tâbti; by my Creator, if she is dressed,
 she will be like the moon appearing in April.

Peace on you, oh mother of the almond-shaped eyes;
 your dress is of silk, and your handkerchiefs are
 rose-colored.

This is the bride, and by my Creator, were she dressed,
 she would be like the moon, were it to appear in
 the summer.

سلامتك (lit. your peace) is the salutation used to a sick per-
 son, who answers, *اللّٰه يسلّم عمرک* or *اللّٰه يسلّمک* or simply
سلّم عمرک.

33.

A second song for Tâbti.

يا تابتة شعرك مجعود بحياة بيك يا عروسي عودي
 وحياة بيّ ما بقيت بعاد درب المقابر للرجوع مقلوبه

yâ tâbti šazarik mejzûd biḥyât bêyik yâ ʿarūsî ʾūdî
wahyât bêyi ma baqit bazdawid derb il-maḳābir lir-rejʿaz maḳlābî.

Oh Tâbti, your hair is curled;
 by the life of your father, return, oh my bride.
 “By the life of my father, I cannot return;
 the road to the graves is impossible (lit. reversed)
 for returning.”

The next four songs were composed in memory of Ḥalīl Ḥair
 Vlla, who was a doctor in the British Army, and died in the
 Sudân.

34.

يا حكيم عا ستمبول ودّينا للسلطان عبد الجيد ودّينا
 للسلطان عبد الجيد وللسبعة يحوا هنّ فيك يعزونا
 [ملوك]

راح حكيم العساكر	صاح ديك العرش باكي
دشروها على البيادر	طلّعوا الحمرا لجموها
لدار بيّة ميّلوها	طلّعوا الحمرا لجموها
بسوقك والدكاكين	يا سودان خنتينا
مراكب رست عا المينا	يا بيّة لانقيهم
يلبّق لدرعانه	ضرب السيف كلّّه
عبيد يلعبوا بالسيف قدّامه	سيدي قاصد الحمرا لهرجها

<i>yā ḥakīm zā stambūl wadlāna</i>	<i>lis-sultān zabd il-mejīd wadlāna</i>
<i>lis-sultān zabd il-mejīd ū-lis-</i>	<i>yijū hinni fik yazzāna</i>
<i>sebaz mlāk</i>	
<i>ṣāḥ dīk il-zarṣ bākī</i>	<i>rāḥ ḥakīm il-zasākīr</i>
<i>ṭallazū il-ḥamra lejamūha</i>	<i>deššerāha zalaṭ-l-biyādir</i>
<i>ṭallazū il-ḥamra lejamūha</i>	<i>li-dār bēyū māyeldāha</i>
<i>yā sūdān ḥintina</i>	<i>bi-sūḥik wiḍ-dikkākin</i>
<i>yā bēyū lākūhum</i>	<i>mrākīb resit zāl-mīna</i>
<i>ḥarb is-sēf killū</i>	<i>yillbūḥ li-dīzānū</i>
<i>sīdī kāṣid il-ḥamra li-herjha</i>	<i>zabūd yilzabū bis-sēf kndilāmū.</i>

Oh Doctor, we have sent to Constantinople,
to the Sultān Zabd il-Mejīd have we sent;
To the Sultān Zabd il-Mejīd and to the seven kings;
they will come, they will comfort us for you.
The cock of the heavens crew, weeping;
the doctor of the troops has gone.
Bring forth the bay mare, bridle her;
let her go to the threshing-floors.
Bring forth the bay mare, bridle her;
to the mansion of his father, take her.
Oh Sudān, you have mocked us,
in your market, and in your shops.
Oh his father, meet them,
the ships have anchored in the harbor.
The beating of the sword, all of it
befits his arms;
My lord wishes the bay mare to caracole.
Servants will play with the sword before him.

L. 2: همّ for هين. L. 4: لجموها for لجموها.

35.

نصّ ساعه وقفوني
تا يجوا يودّعونني
ويحملوا عني المصائب
خاطرك يا أمّي الحنونه

yā rfāḥī hemelānī
tā yijū kull il-kmrāyib
tā yijū kull il-kvrāyib
bazdillī bid-dār sāza

يا رفاقي حملوني
تا يجوا كلّ القرايب
تا يجوا كلّ القرايب
بعد لي بالدار ساعه

nuss sāza wmkhfānī
tā yijū ymceddazānī
ū-yēhemelū zunnī 'l-mwṣāyib
hātrik yā imnī il-hanānī.

Oh my comrades, carry me,
for a half hour, raise me;
Till all the relatives shall come
till they come and bid me farewell;
Till all the relatives shall come,
and shall bear the troubles from me.
I have still an hour in the mansion;
farewell, oh my compassionate mother.

L. 1: حملوني for نصّ. L. 2: كلّ is pronounced either *kull* or *kill*.

36.

مصيبة وحلت عليّ
كان لها البين صايب
يا أمّي وابكي عليّ
الموت ما فيه شماته
5 كان خيّ ورفيقاتني
يا خليل يا عيني
دشروني بالغرايب
والبسوا براتع عليّ
وقولوا للميّمه الحزينه
10 يا ملاك الحارس يا عيني

يا خيّ وارفض ليّ
هي مصيبة من المصايب
قوموا نوحوا يا قرايب
ابكوا عليّ يا أخواتي
اخر مدّه من حياتي
وصاروا يصيحوا بالصوات
كيف صارت ها المصايب
قوموا نوحوا يا قرايب
شيلوا عن قلبي الضيم
يا العدرا تسليّيني

<i>yā haiyī wörkud léyī</i>	<i>mwšibi ā-hollit zalēyī</i>	
<i>hī mwšibi min il-mwšāyib</i>	<i>kān leha il-bēn šāyib</i>	
<i>kāmū wāhū yā kūrāyib</i>	<i>yā immī wibbī zalēyī</i>	
<i>ibkū zalēyī y' aḥwātī</i>	<i>il-mōt na fih šemātī</i>	
<i>nḥnr midlī min ḥayātī</i>	<i>kān haiyī wwfīkātī</i>	5
<i>ā-šārū yešihū biš-šwātī</i>	<i>yā ḥalīl yā wainēyī</i>	
<i>kif šārit hel-mwšāyib</i>	<i>diššerātī bil-ḡnrāyib</i>	
<i>kāmū nāhū yā kūrāyib</i>	<i>wilbisā berākiz zalēyī</i>	
<i>šilū zan kullī id-daimī</i>	<i>ā-kdlū lil-mēmi il-ḥnzīni</i>	
<i>yā 'l-sadra tsellemīnī</i>	<i>yā melāik il-ḥārīs yā wainēyī.</i>	10

Oh my brother, hurry to me;
a woe has fallen upon me.
It is a woe of woes;
death was descending (to be added) to it.
Rise, lament, oh relatives;
oh my mother, weep for me;
Weep for me, oh my sisters.
death has in it no rejoicing.
The last part of my life,
my brother and my comrades were (present); 5
And they began to cry out with their voices,
“ Oh Ḥalīl, oh my eyes!”
How did these woes arise?
They left me in the foreign lands.
Rise, lament, oh relatives,
and put on black veils for me.
Lift the trouble from my heart,
and speak to the sad mother.
Oh Holy Virgin, receive me;
oh Protecting Angel, oh my eyes! 10

In several places, the conjunction *wa* has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: “ Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me.”

L. 6: عيني ^س is a term of endearment. The plural عيون is also used in the vernacular.

37.

<p>تندفن تحت التراب فراقهم هدهد قوامي مات عنتر ابو الشباب كان يسوى الف راجل دق عا شريط الرباب حين ما اجوا يودعوني في بعدهم سليوني عا القرايب والنسايب في بلايي دشروني اه يا عمى عيوني</p>	<p>حيف يا حلو الشوارب الموت هدهد عزامي مين بعده يشيل قوامي مات عنتر ابو المراحل يا خي وارقص عاجل داب قلبي وعيوني الموت فراق الحبايب الموت فراق الحبايب اه من عظم المصايب في بلايي اتركوني صاحت الام الحنونة</p>
---	---

10

ḥaiṣ yā ḥelū iṣ-šawārib
il-mōt hedhed ʿazāmī
māt ʿantar abū š-šabāb
kān yiswā ʿalf rājil
daq ʿa šariṭ rabāb
ḥin mā ʾajū yūdʿunī
fī baʿdhum salīunī
ʿa l-qarāyib wal-nasāyib
fī blāyī dššarunī
ah yā ʿamī ʿayunī

tindefin taht it-trāb
frāḡhum hedhed ʿmōāmī
māt ʿantar abū š-šebābī
kān yiswā ʿalf rājil
dikḡ ʾa šerit ir-rebāb
ḥin mā iḡū yuweddaʿānī
fī bazadhum selīānī
ʿa l-qarāyib win-nesāyib
fī blāyī deššerānī
ah yā ʿama ʿayānī.

5

10

Alas, oh handsome (possessor) of the moustaches,
that you should be buried under the earth.

“Death destroyed my strength,
their departure has taken away my support.”

Who after him will bear my burden?

ʿAntar, chief (lit. father) of the youths, has died;
ʿAntar, father of courage, has died;
he was worth a thousand foot-soldiers.

" Oh my brother, run quickly,
 pluck the string of the *rebâb*. 5
 My heart and my eyes melted
 when they came to bid me farewell.
 Death is the departure from the loved ones;
 in their distance they forgot me.
 Death is the departure from the dear ones;
 (the trouble falls) on the relatives and the loved ones.
 Ah! the heaviness of the woes!
 In my trouble they left me,
 In my trouble they forsook me." 10
 The compassionate mother cried,
 " Oh the blindness of my eyes!"

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: *šantar* is still regarded as one of the great mythical heroes.

The next four songs were for a young man named Saïd.

38.

طاب النوم في عينيك وجربها الطقوم عليك لا طول غيباتك قدّيش حزناني عليك	حاجّ نايم يا عريس قوم اطلع عا الحارة قوم اطلع بحياتك لو بتشوف خياتك
<i>ḥājj nāyim fī ʿaynīk</i> <i>ḡāṃ uṭlaz ʿāṭ-hāra</i> <i>ḡāṃ uṭlaz biḡyātak</i> <i>lau biṭṭāf ḡayyātak</i>	<i>ṭāb in-nōm fī ʿaynīk</i> <i>ū-jerrīb ḡeṭ-ṭnḡāmi ʿalēk</i> <i>la ṭannūl ḡaybātak</i> <i>ḡoddēš ḡeznānīn ʿalēk.</i>

Enough sleeping, oh bridegroom;
 the sleep was pleasant in your eyes.
 Rise and go up to the house,
 and try on this raiment.
 Rise and go up in your strength;
 do not prolong your absence.
 Were you to see your sisters,
 (you would know) how grieved they are for you.

L. 3: *طول* for *تطول*. *غيبتك* for *غيباتك*.

39.

الحارة يا سعيد هجرناها من يوم الرحلة وما دخلناها
 من يوم الرحلة يا عريس نحنا بوابها بالنيل صبغناها
 [الزين]

يا سعيد بنتك شتأقت ليك بدّها تشوف شو جار الزمان
 [عليك]

يا سعيد لا طول غيابتك ان طولت امك بتكرن عليك
 سعيد هجيتك لحارته الزينه يا ما احلى الطقومه معلقين 5
 يا ما احلى سعيد وهجيتك ولّو على العياد والشعائين
 [على البيت]

il-hāra yā saʿīd hnjernāha
min yóm ir-raḥli ā-ma dnḥwnāha
min yóm ir-raḥli yā zaris iz-zēn
naḥna bawābha bin-nīl ṣvbwǧnāha
yā saʿīd bintak štākit lēk
biḍḍha tšāf šā jār iz-zwān zālēk
yā saʿīd la ṭawwīl jiyābtak
in ṭawwīl immak bteḥzwn zālēk
saʿīd mejītū li-ḥārtū iz-zēni
yā mā ḥla it-ṭvḥāni mʾallvḥkīni 5
yā mā ḥla saʿīd ā-mejītū zalaʾl-bēt
ā-lennū zalaʾl-ʾayād wiš-šazānīni.

The house, oh Saʿīd, we have forsaken
 from the day of (your) departure, and we have not
 entered it;
 From the day of departure, oh handsome bridegroom,
 we have painted its doors with indigo.
 Oh Saʿīd, your daughter has craved you;
 she wishes to see how time has changed (lit. oppressed)
 you.

(There will be) a return of Sa'id to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Sa'id, and (how good) his return to the
house;

at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غيابتك of No. 38, and غيابه of No. 40.

40.

لا تخبرني عن موت الشباب لا تعرف فوق راسه يا غراب
بتنتظره أمه لحد الغياب خبروا سعيد قام من سجنه
كفيتك حريم وعقالها رومي يا سعيد يا ابو زنون مبرومة
وبكيتك حتى عميت عيوني وعقالها شكلين

la tḥḥrīf fōk rāsū yā ḡrāb
la tḥḥbbrū zān mōt iṣ-šebāb
ḥḥbbrū sa'id kām min suḥntū
btuntuzrū imānū la-ḥudal il-ḡiyāb
yā sa'id ya'bū zenād mabrūmī
keffītak ḥarīr ū-zaḳālha rāmī
keffītak ḥarīr ū-zaḳālha šiklēn
ū-bkītak ḥitta zōmyit zayūnī.

Hover not over his head, oh raven (of death),
inform me not of the death of the youths;

Say that Sa'id has recovered from his sickness.

His mother will wait for him until the setting of the sun.

Oh Sa'id, oh father of the corded arms,

your *keffīyi* is of silk, and its *zaḳāl* is Grecian;

Your *keffīyi* is of silk, and its *zaḳāl* is of two materials.

I wept for you until my eyes were blinded.

L. 3: The *keff'iyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *sakāl*, which is much like a piece of rope, going twice around the top of the head. L. 4: *حتى* is pronounced either *hutta* or *hitta*.

41.

كنت قاعدة شفت الغراب لاني يا ربّي خبّرني خبر شافي
خبّروا أمّ لسعيد طاب يا غبنه يكون تحت التراب غافي

kunt kāzūdi šift il-ḡrāb lāfī
yā rbbī ḥabbirni ḥabbir šāfī
ḥabbirū immū li-sazīd tāb
yā ḡbnū yikūn taht it-trāb ḡāfī.

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.

Tell the mother of Sazīd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bḥamdūn.

وانتقل لايدة اليمين خشش الباكور بايده
والذهب للخيالين رّة الباكور فضّه
والحمام منها يطير حارة سيدي ها العاليه
والعسل منه يسيل يا دسته ها المبيض
يا لجامه باربعين يا حصانه ها الحنجل
واليوم فُقد منا كبير باشت العربان علينا

ḥwšḥš il-bākūr bīdū
ruzzit il-bākūr fuḏḏa
ḥārit sīdī hel-zābyi
yā destū hel-mbaiyūd
yā ḥṣānū hel-mḥānjel
bāšit il-zarbān zālēna

wintḥḥl līdū il-yūmīn
wīd-deheb līl-ḥaiyālīn
wīl-ḥamām minnha yitir
wīl-zasel minnū yisil
yā ḥṣāmū barbazīn
wīl-yōm fukīd minna kelīr.

The staff jingled in his hand
 and he transferred it to his right hand.
 The hook of the staff is of silver,
 and the gold is for the horsemen.
 The house of my lord is this high one,
 and the pigeons fly from it.
 Oh his copper kettle, (which was) this tinned one,
 and the honey flows from it.
 Oh his horse, this white-footed one!
 Oh his bridle, (which cost) forty piastres! 5
 The Arabs have descended on us,
 and to-day a great man has been lost from us.

L. 1: **بأكور** is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in **فقد**, is rare.

43.

Song for a young man.

شَحَّ بِالْعَلِيَّةِ	لَا تَقُولُوشَ الْعَرِيسَ مَاتَ
بَتَحْتَهُ وَالنَامُوسِيَّةِ	يَا أُخْتَهُ فَرِيشِي لَهُ
وَمَنْفُوتَ الْعَرِيسَ لِلْعَلِيَّةِ	يَا بَيْتَهُ قَوْمَ تَا نَلَا قِيهِمْ

la tkūlāš il-zarīs māt

yā ōḥtū frišilū

yā bēyū kām tenlākīhum

šahḥū bil-ʿallīyī

bi-toḥtū win-nemūsīyī

ū-minfarawit il-zarīs lil-ʿallīyī.

Do not say the bridegroom died ;
 here he is in the upper chamber.
 Oh his sister, prepare the bed for him,
 the bedstead and the mosquito netting.
 Oh his father, rise, that we may meet them,
 and we will take the bridegroom into the upper
 chamber.

44.

Song for a man.

يا بُسْتِ اعمل له العمليّة	وخلّي الصدر يتهوّا
بُست عمل لي العمليّة	وشال لي ضلعين من جوّا
جابوا مكاوي وقالوا	يا عتير تكوّ
شو بيعمل الكيّ	وان كان المرض جوّا

yā bust azmillū il-samelīyī
bust samellū il-samelīyī
jābu mkāwī r-kālū
šū byazmīl il-kēy

ā-hmlī is-šadr yithawwa
ū-šallī ḡlāzain min jawwa
yā zatīr tekarwa
win kān il-marrd jawwa.

Oh (Dr.) Post, perform on him the operation,
 and let the chest take in air.
 Post performed for me the operation,
 and removed for me two ribs from inside.
 They brought a branding-iron and said,
 "Oh poor man, brand yourself."
 What will the branding avail,
 if the disease is inside ?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

لروح للقبير هدّ اساساته
 وقول للقبير لي عندك حبيب هاته
 ردّ عليّ القبير من جوات اساساته
 قال حبيبك بلي وتخت عضاماته

lerāḥ lil-ḵubūr hidd asāsātū
ā-ḵāl lil-ḵubūr lī zandak ḥabīb hātū
rmdl zālēyī il-ḵubūr min jawādāt asāsātū
ḵdī ḥabībik bilī ā-tūḥit zādūmātū.

Let me go to the grave, and destroy its foundations,
 and say to the grave, "You have my dear one,
 give him up."
 From inside its foundations the grave answered to me;
 it said, "Your dear one has rotted, and his bones
 have decayed."

L. 1: اقول and اهدّ for قول and هدّ.

L. 2: عظاماته for عضاماته.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلّي وارجعي لله
 سلّمي لي على اولادي بجاه الله
 سلّمي عليهم وقولي لهم نحنا
 فترقنا ويجمع جمعنا الله
 يا نجمة الصبح سيّري بالفلا سيّري
 وشوفي لي وين راحوا حبيّني
 وشوفي لي وين حظّوا حملتّهم
 والقلب على فراقهم اسود من النيلي

yā nijmt iṣ-ṣubḥ ṭallī wōrjazī lillā
sellmīlī zāl'ulādī bi-jāḥ ulla
sellmī zālēhum ā-ḵūlithum naḥna
fṭerākna ā-yijmaz jemaḥna ulla
yā nijmt iṣ-ṣubḥ sīrī bil-felā sīrī
ā-šūfīlī wēn rāḥū meḥebbīnī
ā-šūfīlī wēn ḥuṭṭū ḥamūlithum
wil-ḵalḥ zala frākhum aswad min in-nillī.

Oh star of the morning, peep out and go back to God;
give my greetings to my children, by the majesty of
God;

Greet them and say to them that we
have been separated, but God will gather us together.

Oh star of the morning, move on in the heavens, move on,
and see for me where my beloved ones went,

And see for me where they put their burdens.

The heart is darker than indigo at their departure.

L. 1: اطلّي for طلّي. L. 4: for the sake of the rhyme
النيل instead of النيل.

47.

رَبِّيتَهُمْ مِثْلَ دُودِ الْقَرْعَوَانَةِ

وَسَقَيْتَهُمْ مِنْ كَفِّي وَدِرْعَانِي

لَمَّا كَبُرُوا شَوْيَّةَ قُلْتُ السَّعْدَ جَانِي

غَرَابَ الْبَيْنِ أَخَذَهُمْ وَأَنَا الْحَزِينَةَ خَلَّانِي

كَوَانِي الْبَيْنِ بَدَلَ الْكَيِّ كَيِّينِ

كَيِّينَ عَلَى حَاجِبِي وَكَيِّينَ عَلَى عَيْنِي

كَيِّ الْعَلَى حَاجِبِي يَا نَاسَ دَاوَيْتَهُ

مَا ضَامَنِي إِلَّا الْكَيِّ عَلَى عَيْنِي

يَا دُودَةَ الْقَبْرِ يَا حَمْرًا وَخَشَنَةً

لَا تَأْكُلِي دِيَّاتَ أَوْلَادِي وَتَفْكِي أَرْزَارَهُمْ ٥

بِتَعْتَرِي أُمَّهُمْ وَبِتَخْرِبِي دِيَارَهُمْ

robbēthum miṭl dūd il-qarʿawānī

ū-sqāithum min keffī ū-dirʿānī

limma kibrū šwaiyī kull is-saʿd jānī

ḡarāb il-bēn vḥadhum wana il-ḥazīnī ḫallānī

kawānī il-bēn badal il-kēy kēyēnī

kēyēn ʾala ḥājbi ū-kēyēn ʾala zaiṇī

kēy il-ʒala ḥāḡbi yā nās dawcētū
ma dāmū illaʿl-kēy ʒala ʒaiṇū
yā dādīt il-ḡubūr yā ḥamra ū-ḡuṣnī
lā tāktī dēyāṭ ūlādī ū-tḡikkī azrārhum 5
biṭṣatrī immhum ū-biṭḡarbī diyārhum.

I brought them up as delicate silk worms;
 and gave them to drink from my palm and from
 my two arms.

When they grew older, I said, "Happiness has come to me."

The Raven of Death took them, and left me, the
 sad one.

Death branded me instead of one brand, two:

two brands on my eyebrow and two on my eye.

The brand on my eyebrow, oh people, I have soothed,
 only the brand on my eye pained me.

Oh worm of the grave, oh red and harsh one,

do not eat the hands of my children, and unfasten
 the buttons of their clothing. 5

You will make miserable their mother, and will destroy their
 houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references
 refer to the numbers of the proverbs in the collections cited.

48.

ما بيقرع في الدست إلا العظام.

ma biḡrēz fīʿd-dist illaʿl-ʒadām.

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talk-
 ing. عظام for عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الفخيم من تحت أمه يصيح.

id-dīk il-faḡīḥ min taḥt immū yiṣīḥ.

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burckhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, *Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبّه ولو كان عبد اسود.

ḥabībī ḥēbbū ū-lau kān zūbd aswad.

“I love my dear one, (even) were he a black slave.”

Cf. Barthélemy 40, Burckhardt 227, Burton 131, Green 28 Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصة باتنجانة صارت طائخة ومليانة.

kānit il-ḥidri nāḳṣa bētinjāni ṣārit ṭāḫa ū-milyāni.

“The kettle was in need of an egg-plant; it became full and overflowing.”

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الزيار بيعلم الدب الرقص.

iz-ziyār bizallim il-dibb ir-rḳṣ.

“The barnacle teaches the bear the dance.”

Cf. Harfouch p. 339, Jewett 80.

53.

ان اللبيب بالاشارة يفهم.

in il-lebīb bil-ašāra yifhem.

“If one is clever, by a sign he will understand.”

Cf. Burckhardt 64, 475.

54.

بحكي معك يا جاره حتى تسمعي يا كنه.

bāḥkī mazik yā jāra ḥutta tismaʿī yā kinni.

“I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law.”

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Socin 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, *Tasliyah p. 20.

55.

من الدلفه لتحت المزراب.

min id-delfi li-taht il-mizrab.

“From leaking to under the water-spout.”

The meaning is similar to that of our proverb, “Don’t jump from the frying-pan into the fire.”

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لا تقول فول حتى يصير بالمكيول.

la tkūl fūl ḥutta yiṣīr bil-meḳyāl.

“Do not say ‘horse-beans’ until they are in the measure.”

Cf. Bauer 84, Burton 83, *Fāris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الطمع ضرّ ما نفع.

it-ṭmaʿ ẓurr mā nefʿ.

“Greediness is poverty, not profit.”

58.

كل ديك على مزبلته صيّاخ.

kuḏḏ dik ʔala mézbelṭū ʕaiyāḥ.

“Every cock crows on his own dung-hill.”

Cf. *Berggren p. 230, Burton 47, Einsler 12, *Fâris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Socin 190, Tallqvist 139.

59.

امرف على نهر عجّاج ولا تمرق على نهر هادي.

imruḥ ʔala nḥar ʕajǧǧ ū-lā timruḥ ʔala nḥar ḥādī.

“Ford a boisterous river, and do not ford a smooth river.”

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كترة الايادي تحرق الطعام.

kitret il-ayādī teḥruḥ it-ṭaʕām.

“Many hands burn the food.”

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

ruǧǧif bi-ruǧǧif ū-lā yibāt jārak jūʕān.

“Loaf for loaf, and your neighbor will not sleep hungry.”

Cf. Barthélemy 49, Bauer 49, Burton 38, *Fâris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

karāmtik yā ʕayn tikram merj ʕayūn.

“For your sake, oh eye, Merj ʕayūn is honored.”

For a man's sake, his friend will be honored. Merj ʒayūn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمه والشرّ على كلمه.

il-buṭṭa ʒala liqmi miš-šmr ʒala kilmi.

"The appetite at a mouthful, and the evil at a word."

Cf. Bauer 48, *Berggren p. 187, Burekhardt 312, Burton 179, *Fâris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

ʒiṣ yâ kedîš ḥatta yuṭlas il-ḥašîš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burekhardt 425, Burton 91, Einsler 89, *Fâris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقبّاض الارواح.

min ḥâlik li-mâlik li-kabbâḍ il-ârwâḥ.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *ḥâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبَّ الْجَرَّةَ عَلَى تَمِّهَا بِتَطْلَعِ الْبِنْتُ لَأُمِّهَا.

tubb ij-jerra ʔala timmha btīluz il-hint lw-inmha.

“Turn the jar on its mouth and the daughter will come up like the mother.”

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, *Berggren p. 508, Burton 15, *Fâris p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَايِكُ عَرِيَانٌ وَالسَّكَّافُ خَفِيَانٌ.

il-hāyik ʔoryān wis-sikkāf hīfyān.

“The weaver is naked, and the shoemaker barefoot.”

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَى قَدِّ فَرَاشِكَ مَدَّ رِجْلَيْكَ.

ʔala kadd frāšak midd rijlēk.

“To the measure of your bed, stretch your feet.”

Cf. Bauer 172, *Berggren p. 248, Burckhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصَّ الدَّرَبَ وَلَا كُلَّهَا.

nuṣṣ id-derb ū-lā kullha.

“Half the road, and not the whole of it.”

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.

70.

لَمَّا تَحَجَّ القِيْقَانُ وَتَرْجِعُ بِلَا سِقَانِ.

limma thijj il-kīkân ū-tirjaz belā sīkân.

"When the ravens go on the pilgrimage to Mekka, and return without their legs."

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فَوْلِهِ مَسْوسَةٌ حَتَّى يِرْزُقَهَا كَيْيَالُ أَعْمَى.

ma fī fūli msausi ḥatta yirziḥa kīyāl azma.

"There is no wormy horse-bean without (God's) granting it a blind measurer."

Even the plainest girl may get married.

مَسْوسَةٌ for مَسْوسَةٌ.

Cf. Bauer 44, Burekhardt 618, Burton 65, Landberg 6, Spitta 41, Tantavy p. 128.

72.

تَنْبِيْنٌ مَا يَبْشَعُوا طَالِبَ عِلْمٍ وَطَالِبَ مَالٍ.

tnēn ma byišbaʿū ṭalib ʿilm ū-ṭalib māl.

"Two will not be satisfied: the seeker of knowledge and the seeker of money."

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

حُبِّكَ يَا اسْوَارِي مِثْلَ زَنْدِي لَا.

bḥebbak yā iswārī miṭl zindī la'.

"I love you, my bracelet; like my wrist? No."

Cf. Barthélemy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديدك لا يبقى لك.

ahfuz zatikak jdīdak la yibqīlak.

“Keep your old, your new will not stay by you.”

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, *Kallius 426, Landberg 167.

75.

اخرس عاقل ولا جاهل ناطق.

ahras ʔāḳil ū-lā jāhil nāṭiq.

“A wise mute, and not a fool who talks.”

The first is far preferable to the second.

Cf. Freytag III 783.

76.

إذا فاتك عام ترجى غيره.

iza fātak ʔām trejja ġairū.

“If one year passes you by, trust to another.”

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهيي القضيب.

zkur id-dīb ū-haiyī ʔ-l-ḳnḏīb.

“Mention the wolf and prepare the stick.”

اذكر for ذكر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيوتّيك.

örküb id-dîk ū-šāf lu-wēn būredlîk.

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمن.

esqîk bil-waʿd ya kemmān.

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. *Berggren p. 271, *Boethor p. 222, *Fâris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتغل حتّى تاكل ولا تحتاج الزّل.

ištūḡil ḥatta tākul ū-lā taḥtāj iz-zill.

“Work so that you may eat, and you will not need (to be in) squalor.”

الذّل for الزّل.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعيّة احسن من كثرة الجنود.

ṣalāḥ ir-raʿīyî aḥsan min kitret ij-jenād.

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.

82.

اضرب الخبيرة على الحيط اذا ما لزقت بيلزق نصها.

uḡrub il-lammīri ʔala 'l-ḥuṭ izu ma liḡkit byilzuḡ nuṣṣha.

“Throw the leaven on the wall; if it does not stick, half of it will stick.”

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation *بيعلم مطرحها* *bīʔallin mṭrʔḥa*, “it will show the place (where it hit).”

Cf. Burckhardt 255, Green 33, Harfouch p. 321, *Kallius 244, Jewett 41.

83.

كل عنزة معلقة بكرعوبها.

kull ʔanzi mʔallaḡa bi-kerʔubha.

“Every she-goat is suspended by her (own) feet.”

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burckhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

ما عنده كبير إلا الجمل.

ma ʔandū kebīr illa'j-jamal.

“For him there is nothing big except the camel.”

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

اللي بيخفي عنته بتقتله.

illī byḡḡfī ʔalltū btqṭlū.

“He who hides his trouble will be killed by it (lit. it will kill him).”

86.

ليّن قولك بتنحبّ.

līyin qūḏak btṇḥbb.

“Be your speech soft, you will be loved.”

Cf. Freytag III 2937.

87.

مات جكي واسترحنا منه رجع قال صباحك بالخير يا خالتي.

māt jikhī wisterāḥna minnū rijiz kāl ṣbbḥik bil-ḥēr yā ḥāltī.

“Jihī died and we were rid of him. He returned and said, ‘May your morning be rich in gifts, oh my maternal aunt.’”

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صباحك بالخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صباحك *yisʔad ṣbbḥak*.

Cf. the story of Jihī, No. 108.

88.

مدارة المتخلق صعبة.

medārāt il-mitḥallik ṣʔabi.

“To treat the irascible man with courtesy is difficult.”

89.

سوّاق جبل ومستعجل لا يصير.

sawwāḡ jamal ū-mistazjil lā yiṣīr.

“To be the driver of a camel and a hurrier is not possible.”

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدر.

hisāb il-ḥnql ma ṭuliz zala hisāb il-baidar.

"The measuring in the field is not the amount at the measuring at the threshing-floor."

Comparable to our proverb, "Don't count your chickens before they're hatched."

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبك يا سوارى على غير زندى لاء.

eḥebbak yā suwārī zala ġair zindī laʿ.

"I love you, oh my bracelet; on another's arm? No."

The two forms سوار and أسوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

il-bārādī il-fāḍiyyi ṭḥawwif tnen.

"The empty gun frightens (as much as) two (loaded ones)."

Cf. Einsler 157.

93.

كل الدروب تودى على الطاحون.

kill id-drūb twōddī zalaʿ t-ṭāḥn.

"All the roads lead to the mill."

Cf. Barthélemy 74, Burton 24, *Fâris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضر الرفيق قبل الطريق والزاد قبل السفر.

ḥuḍḍir ir-rfīqḥ kbbl it-ṭurīqḥ wiz-zād kbbl is-sufṛ.

"Prepare the companion before (taking) the road, and the food before the journey."

Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جبنا الاثعر تا يوتسنا كشف قرعته وخوفنا .

jibna il-ath'ar ta yuwsnāšna kešef qur'atū ā-huwwāh'na.

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burekhardt 186, Burton 144.

96.

نزل ابنك على السوق وشوف مين يرافق .

nezzil ibnak zala's-sūq ā-šūf min yirāfiḥ.

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

STORIES.

The following stories are in the dialect of the Christians of Beirūt.

97.

هرون الرشيد طلب من ابو النّوّاس ان يعطيه عزز اتبح من
 زنب . ابو النّوّاس تخبّي تحت الدرج . بعددين مرق الملك .
 ابو النّوّاس قرص الملك في اجرة . الملك طلع وقال شو هادا
 يا ابو النّوّاس . قال لا تواخرني يا مولاي انا فتكرتك الملكة
 زبيدة . قال له الملك هادا عزز اتبح من زنب .

herân ir-rašîd tlabb min abû'n-nuwâs in yazîh zözwir a'bah min zenb. abû 'n-nuwâs tehbba tuht id-derej. bazdên mrrr' il-melik. abû 'n-nuwâs 'wras il-melik fi ijrû. il-melik tollaz n-'âl šâ hêda ya 'bû 'n-nuwâs. 'âl la twâpûznî yâ manlâi ana ftikértak il-meliki zbêdi. 'ullû il-melik hêda zözwir a'bah min zenb.

5.

Herân ir-Rašîd asked Abu 'n-Nuwâs to give him an excuse worse than a crime. Abu 'n-Nuwâs hid under the staircase. Later the king passed. Abu 'n-Nuwâs pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwâs?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdi." The king said to him, "That is an excuse worse than a crime."

5.

L. 3: *طلع* for *تطلع*. L. 4: *تواخذني* for *تواخذني*. L. 4: *افتكرتك* for *فتكرتك*.

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كل الليل على
السطح بعطيك خمس مية ليلا بشرط انك ما بتتدفا. كانت
ليلة برد قارصه. نام الرجال. لما طلع الضو راح الرجال
لعند الملك. قال له الملك شو شفت في الليل. قال له ما
شفت شي الا قنديل من بعيد. الملك قال فسد الشرط. 5
ما عطاها شي. ابو النّوّاس كان حاضر. ثاني يوم قال له
للرجال بتعطيني نص الشرط اذا كنت بحصل لك الشرط.
الرجال قال نعم. راح ابو النّوّاس لعند الملك. قال له اليوم
كان بتريد تتغدى معي انت والعسكر. الملك قال طيب. راح
ابو النّوّاس قال لمرته حضري لي اكل. اخذ الاكل للبرية 10
وعلق الطنجرة في السجرة والملك كان ناظر الاكل. قال
للعسكر انا جاعت. طلع شاف الطنجرة معلقة في السجرة.

قال له شو هادا يا ابو النّوّاس كيف بيستوي الاكل اذا كان الاكل
فوق والنار تحت. ابو النّوّاس قال كيف بيتدّفا الرّجال اذا كان
شاف الضو من بعيد. قال الملك الحقّ معك يا ابو النّوّاس 15
امر العسكر حتّى ينادوا الرّجال واعطاه خمس مية ليرا. اخذ
ابو النّوّاس النّص والرّجال النّص.

*il-melik herān ir-rašīd 'al li-rijjāl iza kān bitndm kull il-lāl
zala 's-snḥ bazṭik ḥmms mīt lira bi-šart innak ma bitidḥḥa.
kdnit lēlit bard 'arṣa. ndm ir-rijjāl. limma ṭuliz id-ḥau rāḥ
ir-rijjāl la-zūnd il-melik. 'ollū il-melik šā šift fī 'l-lāl. 'ollū
ma šift šī illa 'andil min bazīd. il-melik 'al feseḥ iṣ-šart. ma 5
zatāḥ šī. abū 'n-nuwās kān ḥāḍir. tānī yōm 'ollū lir-rijjāl
btaxṭnī nuṣṣ iṣ-šart iza kunt behnṣṣillak iṣ-šart. ir-rijjāl 'al
nazam. rāḥ abū 'n-nuwās la-zūnd il-melik. 'ollū il-yōm kān
bitrīd titḡpdda mazī ent wil-zaskar. il-melik 'al taiyib. rāḥ
abū 'n-nuwās 'al li-martū ḥaḍḥrīl ākl. vḥnd il-ākl lil-brrīyi 10
ū-zalla' it-ṭnjara fī 's-sejra wil-melik kān nāṭir il-ākl. 'al lil-
zaskar ana jāst. ṭullaz šāf it-ṭnjara malla'a fī 's-sejra.
'ollū šā ḥēda ya 'bū 'n-nuwās kīf byistawī il-ākl iza kān il-ākl
fū win-nār taḥt. abū 'n-nuwās 'al kīf byitdeffu ir-rijjāl iza kān
šāf id-ḥau min bazīd. 'al il-melik il-ḥa' mazak ya 'bū 'n-nuwās. 15
amar il-zaskar ḥutta yindātū ir-rijjāl waṣṭāḥ ḥmms mīt lira.
vḥnd abū 'n-nuwās in-nuṣṣ wir-rijjāl in-nuṣṣ.*

The King Herān ir-Rašīd said to a man, "If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself." It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, "What did you see in the night?" He answered, "I did not see anything except a lamp from afar." The king said, "The condition has been broken." He did not give the man any- 5 thing.

Abu 'n-Nuwās was present. The next day, he said to the man, "Will you give me half of it, if I will get the reward for you?" The man said, "Yes." Abu 'n-Nuwās went to the king. He said to him, "To-day will you take lunch with me, you and the soldiers?" The king said, "Good."

Abu 'n-Nuwâs left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle 10 on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwâs, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwâs said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwâs." He ordered 15 the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwâs took half, and the man took half.

L. 9: مرآة for مرتة. L. 11: شجرة for سجرة.

99.

ابو النوّاس راح لعند الملك هرون الرشيد. قال له اعطيني
ازن حتّى اخذ حمار من كلّ رجّال بيخاف من مرتة. بيوم كان
قاعد الملك في قصره. طلّع من الشّبّاك شاف غبرة طالعة.
كان ابو النوّاس جاي ومعه حمير كثير. قال له الملك شو هادا
يا ابو النوّاس. قال ابو النوّاس يا سيدي انت سمحت لي ان
5 اخذ حمار من كلّ رجّال بيخاف من مرتة وانا عمّال مفتّش
شفت مرة حلوة كثير ستكليتها لك. قال له الملك هس هس
هس بتسمعك الملكة زبيدة يّحّا ورا الستار. بعددين ابو النوّاس
قال اعطيني حمارين انت الملك وخفت من الملكة. من
10 الناس اخذت حمار منك حمارين.

*abū 'n-nuwās rāḥ la-zōnd il-melik herān ir-rašīd. 'allū, aṣṭinī
izn ḥutta āḥud ḥmār min kull riḡāl biḥāf min martū. bi-yōm
kān 'āzūd il-melik fī 'nṣrū. ṭallaz min iṣ-šibbāk šāf ḡbara
ṭāla. kān abū 'n-nuwās jāi ū-mazū ḥmār ketir. 'allū il-
melik šū hēda ya 'bū 'n-nuwās. 'āl abū 'n-nuwās yā sīdī ent
semaḥṭllī in āḥud ḥmār min kull riḡāl biḥāf min martū wana* 5

zannmāl mʿfettiš šift mara helwi ketir stahléthu ilak. 'allū il-melik his his his btismazuk il-meliki zbēdi yuhhu werū 's-stār. bazdēn abū 'n-nūrās 'āl azīnū ḥmmārēn ent il-melik ū-ḥift min il-meliki. mīn in-nās pḥot ḥmmār minnak ḥmmārēn. 10

Abu 'n-Nuwās went to the King Herān ir-Rašīd. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwās was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, you permitted me to take a donkey from every 5 man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdi will hear you; there she is behind the screen." Then Abu 'n-Nuwās said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: استخليتها for ستخليتها.

100.

مرّة هرون الرشيد اعطى مئة بيضة لمئة رجّال وحطّهم على كراسي وقال لهم هلق بيحي ابو النّوّاس انا بقول لكم كلّ واحد يبيض بيضة. بعدين ابو النّوّاس اجى قعد معهم. الملك قال بدّي كلّ واحد منكم يبيض بيضة. كلّ واحد باض بيضة 5 الا ابو النّوّاس. بعدين خاف من الملك. حتار شو بدّه يعمل. صار يصيح مثل الديك. قال له الملك شو هادا يا ابو النّوّاس. ابو النّوّاس قال يا مولاي مئة دجاجة ما بدّهم ديك على الاقل. انبسط الملك بابو النّوّاس واعطاه بخشيش.

marrā herān ir-rašīd aṣṭa māt bēda li-mūt riǧǧāl ū-ḥuṭṭhum zala krāsī ū-'allū ḥmmār byijī abū 'n-nūrās ana be'illukum kill wāḥid yibīd bēda. bazdēn abū 'n-nūrās ija 'azad mazḥum. il-melik 'āl biddī kill wāḥid minnak yibīd bēda. kill wāḥid bāḍ bēda illa abū 'n-nūrās. bazdēn ḥāf min il-melik. ḥṭār šū biddū 5

yazmil. šār yišl̄h mitl id-dik. 'ullū il-melik šā hēda ya 'bū 'n-nūwās. abū 'n-nūwās 'al yā maulān māt dījji ma biddhum dik zala'l-a'nl. inbnsn̄ il-melik babū 'n-nūwās waẓāh baḥšiš.

Once Herūn ir-Rašīd had a hundred eggs given to a hundred men, and placed them on chairs and said to them, "Presently Abu 'n-Nuwās will come. I shall say to you, 'Every one must lay an egg.'" Later Abu 'n-Nuwās came and sat with them. The king said, "I wish every one of you to lay an egg." Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He 5 began to crow like a cock. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, do not a hundred hens want at least one cock?" The king was pleased with Abu 'n-Nuwās, and caused a present to be given him.

L. 5: احتار for حنار.

101.

هرون الرشيد قال لآبو النّوّاس ما بقى تشرب نبيد وازا شربت
بقطع راسك. بيوم آبو النّوّاس كان حامل قنينة نبيد. التقى
بالمك هرون الرشيد. قال له شو معك يا آبو النّوّاس. آبو
النّوّاس قال ما معي شي. المك قال له مدّ ايدك. مدّ ايده.
قال له مدّ التانيه. نقل القنينه لايده التانيه وصار يمشي لورا 5
حتّى وصل للحيط. قال له المك مدّ ايدك. حطّ القنينه
بين ضهره والحيط ومدّ ايديه. قال له المك تعال لهون يا
آبو النّوّاس. قال له بتنكسر يا حلو. ضحك المك وما قال
له شي.

*herūn ir-rašīd 'al labū 'n-nūwās ma bn'a tišrab nbīd wiza šribt
bwtaz rdsak. bi-yōm abū 'n-nūwās kdn ḥāmīl 'nnīnit nbīd.
ilta'a bil-melik herūn ir-rašīd. 'ullū šā mazak yā 'bū 'n-nūwās.
abū 'n-nūwās 'al ma mazī šī. il-melik 'ullū mīdd idak. medd
idū. 'ullū mīdd it-tānyī. w'nl il-'nnīni līdū it-tānyī ā-šār
yimšī li-wera ḥutta wuṣil lil-ḥaif. 'ullū il-melik mīdd idēk. 5*

*ḥatt il-'nnīni bēn ḥḥrū wil-ḥait ū-medd idēh. 'nllū il-melik
taza la-ḥōn ya 'bū 'n-nūwās. 'nllū btinksir yā ḥekū. ḥḥnk il-
melik ū-ma 'nllū šl.*

Herūn ir-Rašīd said to Abu 'n-Nuwās, "You must not drink wine, and if you do drink, I will cut off your head." One day Abu 'n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Rašīd. He said to him, "What have you, oh Abu 'n-Nuwās?" Abu 'n-Nuwās replied, "I have not anything." The king said to him, "Stretch out your hand." He stretched out his hand. "Stretch out the other." He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, "Stretch out (both) your hands." Abu 'n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, "Come here, oh Abu 'n-Nuwās." He replied, "It will break, oh beautiful one!" The king laughed, and did not say anything to him.

L. 4: يدك for ايدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشیطان اجی لعند الفرنجي شافه عمال ینفخ الطیج بدمه
فی الصیف. قال له شو عمّ تعمل. الفرنجي قال عمال ذفّح
الطیج. بعدین اجی الشیطان فی الشتا شاف الفرنجي عمال
ینفخ ایدیہ حتی یدفوا. قال له الشیطان شو عمّ تعمل. قال
له عمال ذفّح لایديّ حتی ادفا. بعدین الشیطان قال الفرنجي⁵
عنده ذفسین واحد للمصیف وواحد للمشتا اذا بدی شلحه تیاده.
قال للمفرنجي بترکبني وبرکبک. قال له الفرنجي انت بتغتني موال
وانا بغتي موال. بعدین طلّع الشیطان ركب علی الفرنجي
وغتني مواله. بعدین خلص طلّع الفرنجي ركب بدی يغتي تیری
لم تیری لم کل الدرب ما کان یخلص. لقط الشیطان وحطه فی¹⁰

القنينة وسد عليه بالفلينه تيري لم تيري لم الفرنجي غلب
الشيطان .

iš-šitān ija laṣōnd il-frānǝjī šāfū zammāl yinfuḥ it-ṭbīḥ bi-
timnū f'īš-šēf. 'ullū šū zamm tazmīl. il-frānǝjī 'al zammāl
neffīḥ it-ṭbīḥ. baḏēn ija iṣ-šitān f'īš-šita šāf il-frānǝjī zammāl
yineffīḥ idēḥ ḥutta yidfū. 'ullū iṣ-šitān šū zamm tazmīl. 'ullū
zammāl neffīḥ idēyī ḥutta idfa. baḏēn iṣ-šitān 'al il-frānǝjī š
vandū nefṣēn wāḥid liš-šēf ū-wāḥid liš-šita ana biḏdī šellḥū
tiyābū. 'al il-frānǝjī bitrekkibū ū-brekkbak. 'ullū il-frānǝjī ent
biḡṣṣnū māwāl wana biḡṣṣnū māwāl. baḏēn ṭlīz iṣ-šitān
riḱib zala'l-frānǝjī ū-ḡṣṣna māwālū. baḏēn ḥwṣṣ ṭlīz il-frānǝjī
riḱib biḏi yigṣṣnū tiri lem tiri lem kull id-derb ma kān yuḥlas.
l'wṣṣ iṣ-šitān ū-ḥwṣṣ f'il-'mnī ū-sedd zalēḥ bil-felīnī tiri lem
tiri lem il-frānǝjī ḡṭṭṭ iṣ-šitān. 10

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for 5 winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "*Tiri lem tiri lem*," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork; *tiri lem tiri lem*. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: **انفح** for **نفح**. Similarly in l. 6, **شلحه** is pronounced without the **l**.

كان في ملك سأل الوزير حتى يخلق له . الوزير قال انا بخاف
اجرحك . الملك قال اعطيني شمعة وشحيطا . الوزير عطاها .
الملك ولّع الشمعة وبدي يحرق لحيته . صارت تحترق الحية
من فوق والاید من تحت . بعدین قال للوزير ما ابلدني
بعطيك فرصة سبعة ايام حتى تلاقني لي رجال ابلد مني .⁵
الوزير اخذ مصاري وراح . وصل لعند فاخوري . كان معه كتب
كثير . قال له انا بدّي شوف مستقبلك . فتح الكتب وصار
يقرا . قال له بکرا تعی بکیر بتلاقني خمس مية قرش على
الطاولة . ثاني يوم لقي خمس مية قرش . قال له الوزير تعی کمان
بکرا بتلاقني الف قرش . اجی ثاني يوم لقي الف قرش .¹⁰
الفاخوري قال له دخلك خبرني كيف بتعرف . قال له ما
بيخصك تعی بکرا بتلاقني الف وخمس مية بس بتشتري فيهم
اكل ليش بّدك تموت بعد بکرا . کل قدّ ما فيک ولّمّا بتطلع
نجمّة الصبح بّدك تموت . ثاني يوم اجی واخذ الف وخمس
میه قرش وراح شتری بکدّ المصاري اكل وصار ياكل حتّي ما¹⁵
عاد فيه يتحرّك . قال لمرّته شوفي لي طلعت النجمه . قالت
له طلعت . قال لها روعي ورا المشايخ وقولي لهم جوزي مات .
اجوا المشايخ غسلوه واخذوه للمقبره وما حكي ولا كلمه .
الملك قاعد في الشباك وشايف كلّ شي . الوزير علّم مره حتّي
توقف على الدرب وصارت تسبّ وتقول الحمد لله اللي مات²⁰
الشيخ الفاخوري يخرب بينته الله يغمّق له عمره ما يرجع . قال
لها لو كنت مش ميّت كنت بقوم ليكي . ضحك الملك وقال
صحیح في ابلد منّي .

kân fî melik se'el il-wezîr hntta yehli'lû. il-wezîr 'âl ana
 bhâf îjrahak. il-melik 'âl azîni šemza û-šahhâta. il-wezîr
 za'âl. il-melik wallaz iš-šemza û-bidî yehra' lûhyitû. šârit
 tehtîrî il-lahyi min fô' wil-îl min taht. bazden 'âl lil-wezîr
 mâ abluhni bazîk furša sebzat iyâm hnttu tlâ'îlî rijjâl ablad
 minnî. il-wezîr nhnd mnsârî û-râh. wusîl la-zönd fâhârî. 5
 kân mazû kutub ketîr. 'allû ana biddî šaf mîstn'blak. fetah
 il-kutub û-šâr ô'ra. 'allû bukra taza bakîr bitlâ'î hms mît 'örš
 zula't-fulî. tâni yôm w'a hms mît 'örš. 'allû il-wezîr taza
 kemân bukra bitlâ'î elf'örš. îja tâni yôm w'a elf'örš. il-fâhârî 10
 'allû duflak hnbîrî kif btazîf. 'allû ma bîhassâk taza bukra
 bitlâ'î elf û-hms mîyi bes btîstîrî fîham âkl lēš biiddak tmât bazd
 bukra. kul 'add ma fîk û-lîmma btîlâz nîjmât iš-šubh biddak
 tmât. tâni yôm îja wplnd elf û-hms mît 'örš û-râh štera bi-kull
 il-mnsârî âkl û-šâr yâkul hatta ma zâd fîh yitharrak. 'âl li-15
 martû šafîlî fulazit in-nîjmâ. 'âlîlû fulazit. 'allha râhî wera
 't-mešâyîh û-'âlîlîham jôzî mât. îjû il-mešâyîh gosselâh wplndâh
 lil-mw'bara û-ma hîkî û-la kîlmî. il-melik 'âzöd fî's-šîbbâk
 û-šâyîf kîll šî. il-wezîr zallem mara hntta tû'af zula'd-derb û-
 šârit tesîb wî'âl il-homâ illa illi mât iš-šêh il-fâhârî yaqrub 20
 bêtû nllû yîjwunî'lû zomrû na yörjaz. 'allha lau kunt mûš
 mēyîr kunt be'âm lēkî. dîhâk il-melik û-'âl šahhî fî ablad minnî.

There was a king, who asked the vizîr to shave him. The
 vizîr said, "I am afraid of cutting you." The king said,
 "Give me a candle and matches." The vizîr gave them to him.
 The king lighted the candle, and began to burn his beard.
 Above, his beard began to burn, and below, his hand. Then
 he said to the vizîr, "How stupid I am! I will give you a leave
 of seven days to find a man more stupid than I." The vizîr 5
 took money and departed. He came to a jar-maker. (The
 vizîr) had many books with him. He said to the jar-maker, "I
 will see your future." He opened the books, and began to read.
 He said, "Come early to-morrow, and you will find five hundred
 piastres on the table." The following day, the jar-maker found
 five hundred piastres. The vizîr said to him, "Come again
 to-morrow, and you will find a thousand piastres." He came
 the next day, and found a thousand piastres. The jar-maker 10
 said to the vizîr, "I beg of you to tell me how you know."
 The vizîr replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not ¹⁵ move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May ²⁰ his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: غرش for قرش.

104.

كان في رجال من عاليه سأل ساحر اي متى يموت. قال له
لما يصقعو دينيك. كل يوم كان يدس دينيه وما يلتقيهم
مصقعين. بيوم كان في شتا وبره كثير. دس دينيه لقاهم
مصقعين. نام على الدرب وما عاد تحرك. مرق رجال
وعيط له يا حسين يا حسين. ما رد. بعدين راح الرجال
للضيعة وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل
وراحوا تا جيبوه. ما حكي ولا كلمه. بعدين وصلوا للضيعة.
في دربين لبينه درب من فوق ودرب من تحت. ختلفوا بين
بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت
اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق. ¹⁰
كانت الدرب اقرب. بعدين حظوه وصاروا يخسكوا عليه.

kân fi riġġâl min zâlêh sê'el sâhîr aimenten bma't. 'ullû limma
 bišp"izû dînêk. kill yôm kân yidiss dînêh û-ma yil'ihum
 mšp"izin. bi-yôm kân fi šita û-bnrd ketîr. dess dînêh le'ahum
 mšp"izin. nâm zalc'd-derb û-ma zâl thurak. nwrn' riġġâl 5
 û-zaiyêlû yâ ħsên yâ ħsên. ma redd. bazdên râh ir-riġġâl
 li'l-dêza û-sâr yizaiyit nât flân. iġtemazû in-nâs wħp'dû il-
 maħmil û-râhû tâ jîbah. ma ħakî û-la kilmi. bazdên wuštû
 li'l-dêza. fi derbên li-bêtû derb min fô' û-derb min taht. ħel-
 efû bân bazdhum. nâs 'dlû min fô' a'rab û-nâs 'alû min taht
 a'rab. bazlên hû 'âl limma kunt taiyib kunt inwî' min fô' 10
 kânit id-derb a'rab. bazlên ħwttûh û-sârû yidħakû zâlêh.

There was a man from Zâlêh asked a sorcerer, "When shall I
 die?" He told him, "When your ears become cold." Every
 day the man felt of his ears, and did not find them cold. One
 day, there was a great deal of rain and cold. He felt of his
 ears, and found them cold. He lay down in the road, and did
 not move. A man passed, and called to him, "Oh Ĥsên, oh
 Ĥsên!" He did not answer. Then the man went to the vil- 5
 lage, and began to call, "So-and-so has died." The people
 gathered, brought the bier, and went to bring him. He spoke
 not a word. Finally they arrived at the village. There were
 two roads to his house, one from above, the other from below.
 The people disputed among themselves. Some said, "(The road)
 from above is shorter," and some said, "(That) from below is
 shorter." Then the man said, "When I was alive, I used to
 pass from above. It was the shorter road." Then they put 10
 him down, and began to laugh at him.

L. 7: حتى يجيبوه for تا جيبوه .

105.

كان في رجّال من عين داره ورجّال من الشويفات. كانوا
 مثل الاخوه. اللي من عين داره كان دايماً يزور الرجّال اللي
 من الشويفات وكان دايماً يقول له قدّيش بحبك تزورني شي يوم
 حتّى وافيك على معروفك. بيوم راح لعنده بس شافه من بعيد.
 قال لها لمرته قوليني اذني مش هون وراح تخبي. وصل الرجّال. 5

قال لها يا مرة خي خي هون . قالت له لاء ما بعرف وينه .
 حمل حاله وراح نام في الحان . بعد مدّة اجى الرجال اللي من
 عين دارة للشويقات . شافه صاحبه من بعيد . قال له اهلا
 وسهلا واخده للبيت . كان عنده مسطاح تين . اخذ الحمار
 وطعماه اول مرة وتاني مرة . تعوّد الحمار . بالسهرة قال له بتناع 10
 الشويقات لبناع عين دارة في وحش كلّ ليله بيحي على
 مسطاح التين انت بتعرف تقوّس ملج حتى نربط له . قال
 له معلوم . اللي من الشويقات قال لها لمرته هلق لما بروج
 فيلّتي الحمار . راحوا حتى يربطوا للوحش . البره فيلّنت
 الحمار . صاحبه قوّسه مش عارف انه حماره ففكره انه الوحش . 15
 لما صرخ الحمار قال إي هادا حماري . قال له اللي من
 الشويقات في الليل عرفت صوت حمارك اما انا طقة الضهر ما
 عرفتني . لا انت خي ولا انا خيك .

*kān fi riǧǧāl min zain dāra ū-riǧǧāl min iṣ-šwaifāt. kānū
 mēl il-ḥmar. illi min zain dāra kān dēman yizūr ir-riǧǧāl illi
 min iṣ-šwaifāt ū-kān dēman yī'illū 'uddēš bhebbak tẓurnū šē yōm
 ḥotta wāfik zala mazrafuk. bi-yōm rāḥ lu-zōndū bes šāfū min
 bazīd. 'allha li-martū 'alī innū maš hōn ū-rāḥ tḥubba. wuṣil
 ir-riǧǧāl. 'allha yā mart ḥaiyī ḥaiyī hōn. 'alitū lu' ma ḥarīf 5
 wēnū. ḥemel ḥālū ū-rāḥ nām f'il-ḥān. bazīd middi ija ir-
 riǧǧāl illi min zain dāra liṣ-šwaifāt. šāfū šāḥibū min bazīd.
 'allū aḥel 'ō-sehela wḥpūlū lil-bēt. kān zandū miṣṭāḥ tīn. nḥnd
 il-ḥmār ū-tazmāḥ auwel mārra ū-tānī mārra. tezawwed il-
 ḥmār. bis-sehera 'allū btāz iṣ-šwaifāt li-btāz zain dāra fī 10
 wḥš kill lēlī byijī zala miṣṭāḥ it-tīn ent btarīf te'awwis mliḥ
 ḥotta nurbutū. 'allū mazlām. illi min iṣ-šwaifāt 'allha li-
 martū ḥallū limma brāḥ felltū il-ḥmār. rāḥū ḥotta yurbutū
 lil-wḥš. il-mara fēletit il-ḥmār. šāḥibū 'awwesū maš zārīf
 innū ḥmārū ftekerū innū il-wḥš. limma spṛnḥ il-ḥmār 'al 15
 i ḥēda ḥmārū. 'allū illi min iṣ-šwaifāt f'il-lēl zarīf šaut*

*ḥammārak emma ana ṭn't iḥ-duhar ma zariftnī la ent ḥaiyī ū-la
ana ḥaiyak.*

There was a man from Bain Dâra, and a man from iš-Šwaifât. They were like brothers. The one from Bain Dâra was always visiting the man from iš-Šwaifât, and was always saying, "How much I should like to have you visit me some day, so that I may repay your kindness." One day he went to the house of the man from Bain Dâra, but (the latter) saw him from afar. He said to his wife, "Say that I am not here," and went to hide. The man arrived, and said to her, "Oh wife of my brother, is 5 my brother here?" She said to him, "No, I do not know where he is." He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from Bain Dâra came to iš-Šwaifât. His friend saw him from afar. He said to him, "Welcome," and took him to the house. He had a drying-place for figs. He took his friend's donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iš-Šwaifât said 10 to the one from Bain Dâra, "There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?" He replied, "Certainly." The man from iš-Šwaifât said to his wife, "When I depart presently, loose the donkey." They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, "Ee, that is my donkey!" The man from iš-Šwaifât said to him, "In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother."

L. 14: فُلَّتْني for فُلَّتْني and فُلَّتْنت for فُلَّتْنت.

106.

في رَجَّالِ راح من بَرِّ الشام لبَرِّ مصر. وصل للمقاهرة وهو
ماشى في السوق شاف كلاب كثير. قال قدِّيش في كلاب في
ها البلد. واتف ولد زغير قال له بس يا سيدي كلهم غربا.

*fī rijjāl rāh min bnrr iṣ-šām li-bnrr mṣr. wuṣil lil-'āhira
ū-hā māšī fī s-sū' šāf klāb ketīr. 'āl 'ādāš fī klāb fī hel-belnd.
wā'if welwd zjīr. 'allā bes yā sūlī killham ġuraba.*

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مازف. بعددين شاف ناس عمال يحدوا.
شاف صبيته حلوه وهو كان حلو. قال لها اعلمي معروف
سقينني. قالت له تفضل اشرب من ظرف اللبن. لما شرب
قالت له لو بعرف اسمك كنت بقول لك هنيئا. قال لها اسمي
بوجهك. قالت له هنيئا يا حسن. قال لها لو بعرف اسمك 5
كنت بستكثر بخيرك. قالت له اسمي جوات قرايك. قال لها
فتنه فتنتيني بحسبك.

*kān fī beduwi māzaf. baḍḍēn šāf nās ʿammāl yehḍū. šāf
ṣabīyi helwi ū-hā kān helū. 'allha ʿasmī māzraf s'inī. 'ālītū
tfoḍḍl iṣrab min ḍarf il-leben. limma širib 'ālītū lau baṣrif
ismak kunt be'llak henīyen. 'allha ismī bi-wiḡhik. 'ālītū
henīyen yā ḥasan. 'allha lau baṣrif ismik kunt bistektir bi-ḡerik. 5
'ālītū ismī jūwāt 'arābak. 'allha fitni fetentini bi-ḡisnik.*

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Ḥasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5
"My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."

L. 7: the word **فتنه** means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb **فتنتي**, belonging to the same root, has this second meaning.

108.

كان في تنين اخوه عندهم تينه. واحد قال له للتاني انت
 اتعد انظر التينه وانا بروج بقعد صانع. قال له الرغير لاء.
 خيه قال له طيب بس لا تقعد عند واحد اجرودي. قال له
 ملج. صار يمشي التقى بخوري اجرودي. الخوري قال له بتقعد
 عندي صانع. قال له لاء خي قال لي لا تقعد عند واحد⁵
 اجرودي. بعدين صار يمشي الصبي والخوري يلحقه. فتكر ان
 كل الناس خوارنه واجرودي. قال له بتكطني عندك صانع.
 قال له تعى بس بشرط ان اللي بيزعل من التاني بيقص له
 سريده من بين عينيه. الصبي قال ملج. قال له الخوري خد
 الكلبه والحمار وها القمحكات وها الخبزات. انت بتاكل خبز¹⁰
 الشعير والكلبه طعميها خبز القمح. عمل هاك بقى داخ من
 خبز الشعير ما زرع الا نص مد. عيط عليه الخوري. زعل
 الصبي. قال له الخوري انت زعلان. قال له معلوم. بعدين
 قص له سريده من بين عينيه. راح لعند خيه. قال له خيه
 ما قلت لك انت اتعد ناطور التينه. هلق انت اتعد انظرها¹⁵
 وانا بروج بقعد صانع. راح جكي لعند الخوري. قال له
 بتكطني عندك صانع. قال له فوت بس بشرط اللي بيزعل
 من التاني بيقص له سريده من بين عينيه. قال له طيب.
 قال له الخوري خد الحمار وها الست امداد قمح ازرعهم الكلبه
 بتدلك. بتطعمها خبزات القمح وبتاكل انت خبزات الشعير²⁰

- وبعد ما بتخلص بتجيب شوّية حطب على الحمار. راح اكل
خبزات القمح وضرب الكلبة قتلها واخذ عودتين شكّمهم في
ضهر الحمار قتلّه والقححات طمّهم في الارض وراح للبيت. قال
له الخوري وين الكلبة. قال له ليش أنّي اكلت خبزات القمح
حردت قتلتها انت زعلت. قال له لاء. قال له وبين الحمار. 25
قال له انت قلت لي حتّى حطّب وما عطيتني شي حتى حطّ
الحطب انا شكّيت عوده من هون وعوده من هون. مات.
زعلت انت. قال له لاء. بعددين فات لعند الخوريّة قال لها
مبيّن هادا اشطن منّا. بعددين قال له خد ها الصبي لبرّا.
اخذة. قال له شوف ازا بتعمل شي او ما بتعمل بدّي مّوتك. 30
صار يبيكي الصبي. ضهر الخوري. قال له شو به. قال له
عمّال يبيكي. قال له ضربه كفّ. ضربه كفّ مّوته. قال له
الخوري وين الصبي يا جكي. قال له يا معلّي انت قلت
لي ضربه كفّ. ضربته مات. زعلت. قال له لاء. قال لها
مبيّن يا خوريّة جكي راح يقصّ لي سريده من بين عينيّ. 35
بعددين قال له لجكي طلّع الفدان للشمس. اخذ الفدان قطعّه
شقّف ورماه على السطح. قال له الخوري وبين الفدان. قال
له طلّعه على السطح يتشّمس. قال له كيف طلّعه. قال
له شقّفته شقّف زعلت يا معلّي. قال له لاء. بعددين راح
لعند الخوريّة قال لها قومي ادبحي الدجاجات واعمليهن 40
زّوادة. جحي سامع على السطح. نزل تعد في الصندوق واكل
الدجاجات. نصّ ليل الخوري قال لها للخوريّة قومي تا
نروح. حمل الصندوق ومشى. قال لها يا خوريّة مبيّن ها

الصندوق ثقيل. قالت له انا تلبّيته دجاج وخبز. وصلوا
 45 لحدّ شطّ البحر. قال لها اتعدي يا خوريّة. فتكروا الصندوق
 لقيوا جكي. قالوا يي انت هون. قال لهم أي ما لي قلب
 فارتكم زعلت يا ابونا. قال له لاء. راح جكي حتّى يشمّ الهوا.
 قال لها الخوري للخوريّة هلّلق منام بيكي جكي بينام معنا بس
 يغفى منرميه في البحر. جكي عرف شو بدّهم يعملوا. سرق
 50 منديل الخوريّة ونام حدّ الخوري. وعي الخوري خمّن جكي
 الخوريّة. بعدين قال لها قومي يا خوريّة حتّى نرمي جكي.
 صار الخوري وجكي يدفّشوا الخوريّة رمبوها في البحر. بعدين
 قال الخوري خي انا مبسوط خلّصنا من جكي. قال له جكي
 لاء خلّصت من الخوريّة. زعلت يا ابونا. قال له معلوم
 55 زعلت قنلت الكلبة والحمار والصبي والفدان واكلت الدجاجات
 وما زعلت بس هلّلق ميّت من الزعل. قصّ له سريده من
 بين عينيه وراح.

kān jī tnēn ʔhwi zandlum tīni. wāḥud ʔallū lit-tānī ent ʔʔʔud
intur it-tīni wana brāḥ bōʔʔud šāniz. ʔallū iz-zǧīr laʔ. ḥaiyū
ʔallū ṭaiyib bes la tōʔʔud zand wāḥud ejrādī. ʔallū mlīḥ. šār
yimšī iltaʔa bi-ḥārī ejrādī. il-ḥārī ʔallū btōʔʔud zandī šāniz.
ʔallū laʔ ḥaiyī ʔillī la tōʔʔud zand wāḥud ejrādī. bazdēn šār
yimšī iṣ-ṣḥbī wil-ḥārī yillḥaʔū. fteker in kull in-nās luwārni
wejrādīyī. ʔallū biḥḥḥḥnī zandak šāniz. ʔallū taza bes bi-šarṭ
in illī byizzal min it-tānī biʔʔʔillū sridi min bēn zainēh. iṣ-
ṣḥbī ʔal mlīḥ. ʔallū il-ḥārī ḥud il-kelbi wil-ḥumār ū-hel-ʔmḥāt
ū-hel-ḥubzdt. ent btāḥkul ḥubz iṣ-šazīr wil-kelbi ṭazmīha ḥubz
il-ʔmḥ. zamel ḥēk bḥʔa ddḥ min ḥubz iṣ-šazīr ma zeraṣ illa nuṣṣ
midd. zaiyeṭ zalēh il-ḥārī. zazōl iṣ-ṣḥbī. ʔallū il-ḥārī enti
zaslān. ʔallū maslām. bazdēn ʔʔʔʔllū sridi min bēn zainēh.
rāḥ lu-zōnd ḥaiyū. ʔallū ḥaiyū ma ʔultillak ent ʔʔʔud nātūr it-
tīni. ḥallūʔ ent ʔʔʔud inturha wana brāḥ bōʔʔud šāniz. rāḥ
 15

jihū la-zōnd il-hārī. 'ollū biḥaṭṭnī zandak šāniz. 'ollū fāt
bes bi-šart illi byizal min it-tānī b'nṣṣillū srīdi min bēn
zainēh. 'ollū taiyib. 'ollū il-hārī ḥud il-ḥmmār ū-hes-sitt
āmdād 'omh izraḥum il-kelbi bitdillak. bitṭazmha ḥubzāt il-
'omh ū-btākul ent ḥubzāt iṣ-šazir ū-buzd ma btuḥḥas bitjib 20
šwaiyet ḥntab zala 'l-ḥmmār. rāḥ ākel ḥubzāt il-'omh ū-ḥrrub
il-kelbi 'ntelha wḥnd vūdtēn šekḥum fī ḥḥar il-ḥmmār 'ntelū
wil-'omhāt ṭmmḥum fī 'l-ard ū-rāḥ lil-bēt. 'ollū il-hārī wēn
il-kelbi. 'ollū lēš innū ākelt ḥubzāt il-'omh ḥurdit 'nteltha
enti zazōll. 'ollū la'. 'ollū wēn il-ḥmmār. 'ollū ent 'ultillī 25
ḥntta ḥṭṭib ū-ma zaṭētū šī ḥnttu ḥṭṭ il-ḥnteb ann šekḥēt
zādī min ḥōn ū-zādī min ḥōn. māt. zazōlt enti. 'ollū
la'. bazdēn fāt la-zōnd il-ḥūrīyi 'ollha mbēyin ḥēda aṣṭan
minna. bazdēn 'ollū ḥud ḥes-ṣubī li-barra. ḥḥndū. 'ollū
šaf iza btazmil šī au na btazmil biddi manwētak. šār 30
yibki iṣ-ṣubī. ḥḥar il-hārī. 'ollū šū bā. 'ollū zammāl yibki.
'ollū ḥrubū keff. ḥrrubū keff manwētū. 'ollū il-hārī wēn iṣ-
ṣubī yā jihū. 'ollū yā mṣallmī ent 'ultillī ḥrubū keff. ḥrrubū
māt. zazōlt. 'ollū la'. 'ollha mbēyin yā ḥūrīyi jihū rāḥ
y'nṣṣillī srīdi min bēn zainēyi. bazdēn 'ollū li-jihū ṭlliz il- 35
fiddān liṣ-šems. wḥnd il-fiddān 'ṭṭazū š'nf ū-ramāḥ zala
's-ṣṭḥ. 'ollū il-hārī wēn il-fiddān. 'ollū ṭllaztū zala 's-ṣaṭḥ
yitšemmes. 'ollū kif ṭllaztū. 'ollū ša'nfū š'nf zazōlt yā
mṣallmī. 'ollū la'. bazdēn rāḥ la-zōnd il-ḥūrīyi 'ollha 'āmī
idbēh id-djājāt wazmīlum zūwādi. jihū sāmiz zala 's-ṣṭḥ. nīzil 40
'azad fī ṣ-ṣandū wākel id-djājāt. nuss lēl il-hārī 'ollha lil-
ḥūrīyi 'āmī tenrāḥ. ḥamel iṣ-ṣandū ū-mišī. 'ollha yā ḥūrīyi
mbēyin ḥes-ṣandū ta'il. 'ālilū ana tellētū djāj ū-ḥubz.
wuslū la-ḥadd šaṭṭ il-bḥr. 'ollha ō'zudī yā ḥūrīyi. fetahū
iṣ-ṣandū la'yū jihū. 'ālū yē ent ḥōn. 'ollum ē ma li 'vll 45
fārīkum zazōlt yā'ḥāna. 'ollū la'. rāḥ jihū ḥntta yešimm il-
hawa. 'ollha il-hārī lil-ḥūrīyi ḥllw' mnān byijī jihū bīndm
mazna bes yigfa mnirmāḥ fī 'l-bḥr. jihū zaref šū biddhum
yazmlū. sarn' mandil il-ḥūrīyi ū-nām ḥadd il-hārī. wīzōi il-
ḥārī ḥmmen jihū il-ḥūrīyi. bazdēn 'ollha 'ānū yā ḥūrīyi ḥntta 50
nirmī jihū. šār il-hārī ū-jihū yidiṣṣū il-ḥūrīyi rimyāḥa fī
'l-bḥr. bazdēn 'al il-hārī ḥaiy ana mabsūt ḥllwṣna min jihū.
'ollū jihū la' ḥllwṣt min il-ḥūrīyi. zazōlt yā'ḥāna. 'ollū
mazlām zazōlt 'ntelt il-kelbi wil-ḥmmār wīṣ-ṣubī wil-fiddān
wākelt id-djājāt ū-ma zazōlt bes ḥllw' mēyit min iz-zazl. 55
'vssollū srīdi min bēn zainēh ū-rāḥ.

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midd*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant." 15

Jili went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *midds* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house. 20

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to 25 bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said 35 to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will

come and will sleep with us. When he is asleep, we will throw him into the sea." Jilhi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jilhi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jilhi (into the sea)." The priest and Jilhi began to push the priestess, and threw her into the sea. Then the priest said, "Haïy, I am happy; we have got rid of Jilhi!" Jilhi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jilhi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *waḥad* or *waḥīd*.

L. 7: بتحنني is pronounced *bithuṭṭnī*, *bithoṭṭnī* and *bithuṭṭnī*.

L. 28: خوريّة, which I have translated "priestess," means here "wife of the priest."

L. 44: ملينته for تليته.

Cf. Oestrup p. 42, *Le Juif et les deux fils du marchand*.

109.

أمّ لجحي قالت له روح شتغل . قال لها شو بدّي شتغل ما
بعرف شي . قالت له روح اربط الطريق وجيب مصاري .
بعدين اخذ الطنجرة وراح باعها وشترى حبل طويل وراح
ربط الدرب من الميل للميل وراح . اجوا المكاربة وفكّوا الحبل
5 وراحوا . بعدين قال لها يا أمّي ربطت الدرب واخذوا الحبل .
قالت له ايّ حبل . قال لها اللي قلت لي حتّي اربط الدرب فيه .
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل
واحد زنكيل وتاخذ متّه مصاري . رجع على الدرب شاف
القاضي مارق . مسك حجّره وضربه . اجت على راسه قتلتّه .

- أخذه وراح لعند أمّه قال لها يا أمّي قتلتك لك القاضي. قالت 10
 له يخرب بيتك إذا عرف السلطان بيقتلنا. راحت قتلته تيس
 معزي. بعددين صارت الحكومة ناظرين القاضي حتّى يجي.
 راحرا لبيتته وسألوا وبين القاضي. قالوا من يومين نحن ما
 شغفناه. بعددين صار السلطان ينادي اللي شاف القاضي
 ويخبرني شي عنه بعطيه مية ليرا. قال له جكي أنا قتلته 15
 ورميته في البير. كانت أمّه رميت التيس المعزي في البير
 وطبّت القاضي. اجوا العسكر مع جكي حتّى يشوفوا القاضي.
 قالت لهم أمّه ابني جنون. قال لهم أنا قتلته يجه في البير.
 قالوا له انزل جيبه. نزل مسك دينة التيس. قال لهم القاضي
 انه دزين طوال. قالوا مش كثير. بعددين مسك القرن وقال 20
 لهم القاضي انه قرون. قالوا له لاء صحيح اذكّ جنون. قالت
 لهم أمّه ما قلت لكم ابني جنون.

*imnū la-jilā 'ālittū rāh štiḡil. 'allha šā biddi štiḡil ma
 bazrif šī. 'ālittū rāh orbuṭ it-tarī ā-jib māsārī. bazdēn nḡud
 it-tanḡara ā-rāh bāzha ā-šteru ḡabl tanḡil ā-rāh rubuṭ id-derb
 min il-mēl lēl-mēl ā-rāh. ijū il-mkārīyī ā-fekḡā il-ḡabl ā-rāh.
 bazdēn 'allha yā imnū rubuṭ id-derb wḡudū il-ḡabl. 'ālittū 5
 ēya ḡabl. 'allha illi 'ultittū ḡutta orbuṭ id-derb fih. 'ālittū ana
 ma 'ultillak tirbuṭ id-derb bi-ḡabl bes il-mazna tītul wāḡad
 zankil ā-tāḡud minnū māsārī. rijiz zala 'id-derb šāf il-'ādī
 mārē. misik ḡajar ā-dorḡū. ijūt zala rāsū 'ntellitū. nḡudū
 ā-rāh la-zūd imnū. 'allha yā imnū 'nteltillik il-'ādī. 'ālittū 10
 yaḡrub bētak iza zaref is-sultān byṭilna. rāḡit 'ntelit tēs
 mazzi. bazdēn šārīt il-ḡakāmā nāṭrīn il-'ādī ḡutta yijī. rāḡū
 li-bētū ā-se'elā wēn il-'ādī. 'ādū min yōmēn nāḡna ma šifāḡh.
 bazdēn šār is-sultān yinādī illi šāf il-'ādī ā-biḡabbirū šī zammū
 bazṭih mūt lēra. 'allā jilā ana 'teltū ā-romētū f'il-bir. kānīt 15
 imnū rimyit it-tēs il-mazzi f'il-bir ā-ṭammīt il-'ādī. ijū il-
 zaskar maz jilā ḡutta yišāfū il-'ādī. 'ālittū imnū ibnū mej-*

*nān. 'ullham ana 'nteltū yahhū f'el-bīr. 'ālālū inzel jibū.
nizil misik dēt it-tēs. 'ullham il-'āqī ilū dīnēn tēdāl. 'ālū
māš ketīr. bazdēn misik il-'arnū ū-'ullham il-'āqī ilū 'arān. 20
'ālālū hē saḥīḥ innak mejnān. 'ālītlun imman ma 'allīllun
ibnī mejnān.*

Jihī's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What 5 rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him."

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jihī took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultān knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultān began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jihī said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jihī to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"

كان في ملك عنده بنت كانت كلّ يوم تقعد في الشّبّاك وكلّ رجال اللي هي تشوفه اذا كان مرتّب تقول هادا من مرتّه واذا كان وسخ تقول هادا من مرتّه. بعددين ابوها زعل منها. قال له للوزير خدها دشّرها. اخدها الوزير وصار يمشي يمشي هو وهي حتّى وصلوا لحدّ بيت رجال اسمه حسن الكسلان. هو كان⁵ شابّ قوي كثير لكن كسلان كثير. اذا كان بدّه يشرب يقول يا امّي سقيني اذا كان بدّه ياكل يا امّي طعميني. الوزير حطّ بنت الملك هونيك. بعد يومين تلاته هي فانت لبستان. في رمان كثير. قصّت قضيب رمان طويل واجت صارت تضرب حسن. قالت له روح شتغل. قال لها ما بدّي. بعددين¹⁰ ضربته وقالت له خد حبل. راح صار يعمل عتال. اول يوم شتغل بقرشين. احي قال لها لمرته شتغلت بقرشين. قالت له عافاك. صار كلّ يوم يشتغل ويجيب اكثر. بعددين في يوم كان في رجال غني رايح عا الحجّ. قال له يا حسن بتروح معي. قال له حتّى اسال مرتي. راح سأل مرتّه. قالت له¹⁵ معلوم روح معه. وهنّ رايحين شافوا بير فيه ماء. قالوا مين بينزل يجيب لنا شويّة ماء. نزل حسن الكسلان. شاف رجال معه عبده قاعدة على يمينه وستّ حلوه كثير قاعدة عن شماله. طلّع حسن الكسلان. قال له الرجال شو مالك عمال تتطلّع. قال له ما شي حبيبي بحبه ولو كان عبد اسود. قال له²⁰ عافاك. خد ها المفتاح وافتح الجنيّة. قطّف سلّه مليانه رمان. قطّف سلّه وبعتهها لمرته وامّه. حطّوها على الرق

وقالوا خلبها حتى يجي حسن. بعد كم يوم بنت الملك
 قالت يا ستي هاتي نكسر واحدة. لما كسرتها لقيت جوهره.
 بعددين راحت للسوق وباعتها اجت اشترت كل شي بدّها 25
 وانبسطت. بعددين قالت لستّها تا نكسر واحدة تانيه.
 لقيت جوهره تانيه. راحت باعتها واشترت حارة وفرش وزيت
 واشترت عبيد وعربيات حضّرت تياب لحسن. بعددين ابوها
 قال للوزير يا وزير الزمان بدّي اعرف شو صار في بنتي تعي
 حتى نلبس مثل الدراويش وفروح نفتّش عليها. قال له الوزير 30
 انا حظيتّها في بيت حسن الكسلان. صاروا يمشوا يمشوا
 حتى وصلوا لبلد حسن الكسلان. سأل الوزير ودين بيت
 حسن الكسلان. قالوا له يي حسن صار غني كتير كله من ورا
 مرتّه. دلّوهم على سرايا كبيره فيها عبيد وفيها ناس وفيها
 خدم. ظلّعوا لفوق شافتهم بنت الملك. السلطان حبّ 35
 يخفي حاله بس بنته عرفته وقالت له يا بّي اهلا وسهلا.
 بعددين غمرها ابوها وصار يبوّسها. قال لها فين جوزك.
 قالت له انا بعدني بنت وحسن في الحجّ. لما اجي حسن
 كتبوا كتابها وجوزوها لحسن وعاشت هي وابوها وجوزها ليوم
 الي ماتوا وقالت له شفت يا بّي كل شي من المره. 40

*kān fi melik zandū bint kānūt kill yōm tō'zud fī š-sībāk
 ū-kill riǝjāl illi hāyī tšāfū iza kān mretted t'al hēda min martū
 wiza kān wusiḥ t'al hēda min martū. bazdēn abūha zazōl
 minnha. 'ollū lil-wezīr ḥudha dešširha. wḥudha il-wezīr ū-šār
 yimšī yimšī hāwī ū-hāyī ḥutta wuslū la-ḥudd bēt riǝjāl ismū
 ḥasan il-keslān. hāwī kān šebb 'awī ketīr lākin keslān ketīr. 5
 iza kān biddū yišrab yī'āl yā innū s'innū iza kān biddū yākrul
 yā innū tazminū. il-wezīr ḥuṭt bint il-melik hōnik. bazd*

yômên tlâti hâyi fâtît li-bistân. fî rinnân ketîr. 'nssît 'ndîb
 rinnân fawil wîjît sârit tudrub hasan 'âlîtlû râh štîjîl. 'nllha
 ma biâdî. bazdên dorbîtlû â-'âlîtlû hud hobl. râh sâr yazam-10
 mîl zattâl. awel yôm štîjîl bi-'öršên. ija 'nllha li-martû
 štîjîl bi-'öršên. 'âlîtlû zâfâk. sâr kill yôm yištîjîl â-yîjîb
 akter. bazdên fî yôm kân fî riyyâl gônî râyîh zâl-hajj. 'nllû
 yâ hasan bitrâh mazî. 'nllû hotta isel martî. râh se'el martû.
 'âlîtlû muzlâm râh mazû. â-hinni râyîhin šâfû bîr fîh mai. 15
 'âlû mîn byînzêl yejîblû šarîyet mai. nizîl hasan il-keslân.
 šâf' riyyâl mazû zabîl 'âzûdî zalu yâminû â-sitt helwî ketîr
 'âzûdî zan šemâlû. polluz hasan il-keslân. 'nllû ir-riyyâl šâ
 mâlak zammâl tatpûlluz. 'nllû ma sî. habîbî bhêbbû â-lan kân
 zabîl aswâl. 'nllû zâfâk hud hel-miftâh wîftah ijuênî. 'ntîf 20
 sellî milyânî rinnân. 'ntîf sellî â-bazatha li-martû rinnû.
 hptîha zalu'r-rîf' â-'âlû hptîha hotta yîjî hasan. bazd kem
 yôm bint il-melik 'âlîtlû yâ sittî hâtî niksur wâhîl. linma kes-
 rîtha lîyît jauhera. bazdên râhit lis-sû' â-bâzôtha ijit îšterit
 kill šî biâdha winbmîstî. bazdên 'âlîtlû li-sittîha teniksur wâhîl 25
 tânyî. lîyît jauhera tânyî. râhit bâzôtha wišterit hâra â-fôrš
 â-zeyenit wišterit zabîl â-zarabiyât hud dîrît tiyâb li-hasân.
 bazdên abâha 'âl lîl-wezîr yâ wezîr iz-zemân bidlî azrîf šû sâr
 fî bintî taze hotta nilbus mîtl id-derâwîš â-narîh nfettîš zâlûha.
 'nllû il-wezîr ana hptîthû fî bêt hasan il-keslân. sârû yîmšû 30
 yîmšû hotta wustû li-helwî hasan il-keslân. se'el il-wezîr wên
 bêt hasan il-keslân. 'âlâlû yî hasan sâr gônî ketîr killû mîn
 weza martû. dellâhum zalu serâyu kebîrî fîha zabîl â-fîha nâs
 â-fîhu hîdem. pollazû li-fô' šâfîthum bint il-melik. is-sultân 35
 hebb yîhîfî hâlû bes bintû zarfîtlû â-'âlîtlû yâ bēyî ahel 'ô-sehela.
 bazdên gomerha abâha â-sâr yibawîsha. 'nllha fēn jôzik.
 'âlîtlû ana bazdû bint â-hasân fîl-hajj. linma ija hasan
 ketebû kitâbha â-jawwezâha li-hasân â-zâšît hâyi wabâhu
 â-jôzha li-yôm illî mâtlû â-'âlîtlû šîfît yâ bēyî kill šî mîn 40
 il-mara.

There was a king who had a daughter. Every day she used
 to sit in the window, and concerning every man whom she saw,
 if he was clean, she said, "That is from his wife"; and if he
 was dirty, she said, "That is from his wife." At length her
 father became angry with her. He said to the vizir, "Take
 her, and remove her." The vizir took her, and began to walk

and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the 30 Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yi, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but 35 his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "Yon see (lit. you saw), oh my father, everything is from the woman!" 40

L. 12: *مرته* (classical *مرأته*), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as *مرّة حسن* before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of *ماء* is between *mai* and *mo*. Among the Bedawins I have heard *mi*.

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجّال غني وها الرجال كان كلّ يوم يعطيه
شويّة سمن وشويّة عسل. في يوم الناسك قاعد على فرشته.
كان مصدّ العسل والسمن بجرّة. قال انا ببيع جرّة ها السمن
والعسل وبشتري نعجة وها النعجة بتخلف غيرها وهاديك
غيرها حتّى يكثرُوا. بعددين ببيعهم وبصير غني. باخد 5
بنت تاجر الفلاني ويعمل عرس ما صار متله وبعزم التجار

والاكابر وبعمل ولايم وبعدين بيحيني صبي ولما بيكبر بعلمه
الفلسفه والهندسه وازا شفته عاصي علي بمسك ها العصا
وبضربه فيها. رفع العصايه حتى يضرب ابنه فيها. اجت
10 على جرّة العسل كسرتها. نزل السمن والعسل على لحيته.

*kân fi nâsik zand rijjâl ġnnû û-her-rijjâl kân kill yôm yuzâlk
šwaiyet semen û-šwaiyet zasel. fî yôm in-nâsik 'âzûd zala
feršên. kân mšemmîd il-zasel wis-semen bi-jerra. 'âl ana bebîz
jerret hes-semen wil-zasel û-bištîrî nazî û-hen-nazî biħyollîf
ġêrha û-hêdik ġêrha ħotta yikterû. bazlên bebîzham û-bîr 5
ġnnû. bâlud hint tâjîr il-flânû û-bazmîl zars ma šâr millû
bazum il-tijâr wil-akâbir û-bazmîl wêlâyîni û-bazlên byjîjîni
šbî û-limma byikber bazallmû il-felsefî wil-hendesi wiza šiftû
zâšî zalâyî bimsuk hel-zaša û-bidrûb fîha. refaz il-zašâyî
ħotta yidrûb ilmû fîha. ijî zala jerret il-zasel keserîtha. nizîl
is-semen wil-zasel zala lêhyitû.* 10

There was a recluse at the house of a rich man, who every day
gave him a little clarified butter and a little honey. One day
the recluse was sitting on his mat, collecting the butter and the
honey in a jar. He said, "I shall sell a jar of this butter and
honey, and buy a she-lamb, and this she-lamb will bear another,
and this one another, until they multiply. Then I shall sell 5
them, and shall be rich. I shall marry the daughter of such-
and-such a merchant, and I shall have such a wedding as there
never was before; and I shall invite the merchants and the
nobles, and I shall have wedding-feasts. And afterwards, I
shall have a son; and when he grows up, I shall teach him
philosophy and engineering; and if he is disobedient to me, I
shall take this stick, and beat him with it." He raised his stick
to beat his son with it. The stick struck the jar of honey and
broke it, and the butter and the honey fell on his beard. 10

112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبريه وهو
رايح شاف حمار وحش. لحقه. شرد حصانه عن جماعته.

بعدين صارت تشتهي الدنيا كثير. شاف بيت منفرد فات
 طلب ملجا فيه. صاحب البيت قال لمرته شوفة ها الانسان
 ابن ناعم. شو بدنا نضيفه. قالت له ما عندنا الا ها النعجة 5
 ادبحها واشويها وانا راح بعجن ها الشوية الطحين. عملوا
 وقدّموا للضيف وبات عندهم هاديك الليلة. ثاني يوم لما
 بدّه يركب قال لهم انا ملك النعمان. اطلبوا شو يتريدوا.
 قال له الرجال بجي يوم. بعد مدّة صاروا فقرا كثير. قالت له
 مرته يا رجال الملك وعد ائّه بينعم علينا. 10 روح شوف.
 الملك النعمان بيوم سكر. كان عنده صاحبين. امر بقتلهم.
 ثاني يوم سأل وين فلان وفلان. قالوا له انت امرت بقتلهم.
 حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن.
 كان يوم الفرّح ويوم الحزن يقعد بين العمودين. اللي يجي
 لعنده يوم الفرّح كان ينعم عليه واللي يجي يوم الحزن كان 15
 يقتله ويدهن العمودين بدّمه. ساقبت يوم اللي اجى لعنده
 فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما
 لقيت تحي الا في ها النهار. قال له انا قبلت بس بدّي حدّا
 يكفلني. بعدين التفت الى واحد اسمه شيبان. قال له ما
 بتكفلني. ما قبل. بعدين قام واحد اسمه قراده. قال انا 20
 بكفلك. قال له الملك على قدّيش. قال له على سنه. بعدين
 الملك عطاه خمس مية ناقة وراح لعند اهله. صار ترم يوم
 الحزن. قال له الملك لقراده فات الوقت لو بدّه يجي حنظله
 كان اجى والملك كان مشتهي ان ما يجي. ثاني يوم ركب
 الملك وقعد بين العمودين وطلب ان يقتل قراده. 25 كدل الناس

قالوا له لاء ما يجوز الا حتى يكمل يومه وهنّ عمال يحكوا شافوا
 غبره. الملك قال للجلاّد اقتله. الناس قالوا لاء حتى نشوف
 مين جاي بلكه كان حنظله. بعد كم دقيقه وصل. بعددين
 حزن الملك كتيّر قال له شو جابك يا حنظله. قال له الوفا.
 قال له الملك مين علّمك الوفا. قال له ديني. قال له شو³⁰
 دينك. قال النصرانيّة. قال له الملك اشرح لي ياها. شرحها.
 تنصّر الملك وكلّ قبيلته وخرّب العمودين وانعم على حنظله
 وقراده وقال لهم ما بعرف مين اكرم اللي وفي بوعدّه او اللي
 كفل.

*kân fi melik min mlāk il-zarab. nḥwḏ 'ômû û-râh lil-bnr-
 riyi û-hû rāyih šāf ḥmār wphš. lih'û. šered ḥšnû zan
 jemāztû. bazdēn šārit tešettî id-dinya ketîr. šāf bêt minfirid.
 fât tlob melja fih. šāhib il-bêt 'al li-martû šōfit hel-insân ibn
 nōzam. šû biddna ndēfû. 'ālilû ma zandna illa hen-nazji 5
 idbahlha wišwihla wana râh bazjun heš-šwaiyet it-tḥîn. zamelû
 û-'ndlemû lid-dēf û-bât zandhum hēdik il-lēli. tânû yôm limma
 biddû yirkab 'nlhum ana melik in-nazmân utḥubû šû bitrîdû.
 'nlû ir-rijjâl bijî yôm. bazd middi šârû fu'wra ketîr. 'ālilû
 martû yâ rijjâl il-melik wazad innû byinzôm zalēna. râh šāf. 10
 il-melik in-nazmân bi-yôm sikr. kân zandû šāhbēn. amr
 bi-'nlhum. tânû yôm se'el wēn flân û-flân. 'ālilû ent amert bi-
 'nlhum. ḥezin ketîr û-zamellhum zamūdēn û-zamel yôm feralh
 û-yôm hizn. kân yôm il-ferah û-yôm il-hizn yô'azud bēn il-
 zamūdēn. illi yijî la-zōndû yôm il-ferah kân yinzôm zalēh
 willi yijî yôm il-hizn kân yi'tulû û-yidhen il-zamūdēn bi-dem-15
 mû. sâ'nbit yôm illi ija la-zōndû fih ir-rijjâl kân yôm il-hizn.
 ḥezin il-melik ketîr û-'nlû ma w'et tijî illa fi hen-wḥâr. 'nlû
 ana 'wbilt bes biddi ḥadan yikfelû. bazdēn iltefet ila wāhad
 ismû šebân. 'nlû ma btkfelû. ma 'ibil. bazdēn 'am wāhad
 ismû 'wrādî. 'al ana bikfelak. 'nlû il-melik zala 'addēš. 20
 'nlû zala sini. bazdēn il-melik zatāh ḥoms mât nā'a û-râh la-
 zōnd āhelû. šâr tirm yôm il-hizn. 'nlû il-melik li-'wrādî fât
 il-w't lanû biddû yijî ḥmzala kân ija wil-melik kân mištîh in*

ma yijî. tânî yôm rikib il-melik û-'azad bân il-zamâdân û-tnlob
 in yîtul 'orâdi. kill in-nâs 'âbâlû la' ma bijâz illa hntta yikmel 25
 yômû û-hinnî zammâl yâhikû šâfû ġnborra. il-melik 'âl hij-jillâd
 ô'tlû. in-nâs 'âlû la' hntta nšâf min jât helki kân ħmzula.
 bazd kem dâ'îa wuṣil. bazdân ħzin il-melik ketir 'allû šû
 jâbak yâ ħmzula. 'allû il-wuṣû. 'allû il-melik min zallmak
 il-wuṣû. 'allû dînû. 'allû šâ dînak. 'âl in-nuṣrânîyi. 'allû 30
 il-melik iṣraḥlî yâha. šraḥlî. tennṣur il-melik û-kill 'wbiltû
 û-ħmrob il-zamâdân wenzam zalu ħmzula û-'orâdi û-'allhami
 ma bazrif min akram illi wuṣû bi-wazdû au illi kîfîl.

There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to 5 knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nazmân; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." 10

The king in-Nazmân got drunk one day. He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. 15 It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He

answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šebân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Karâdi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Karâdi, "The time has come. If Henzela were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Karâdi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Henzela." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Henzela?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Henzela and to Karâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اجى صياد لعند ملك العجم قدّم له سمكه . عطاها الف
دينار . كانت قاعده الملكة شيرين بجعبه . لما ضهر الصياد
قالت له للملك هادا كثير الف دينار حقّ سمكه . قال لها
هلّق عطيتّه كيف بدّي اخذ منه . قالت له الملكة صبر شوّبه
انا باخذهم منه . قال لها كيف . قالت له انا بساله شو شكل
ها السمكه ذكر يّمّا انتى . ان قال ذكر بقول الملك ما بياكل

دكر وان قال انتى بقول الملك ما بياكل انتى . عيّطت للرجال
سألته شو شكل ها السمكه دكر يما انتى . فنكر شوي وقال
لها خنتى لا دكر ولا انتى . انبسط الملك كتيسر . عطاها الف
دينار . وقع واحد . لمة وحطه في الكيس . قالت له الملكة 10
للملك شفت ما بخل هو وقع دينار لمة واخذه . بعدين عيط
له الملك وقال له ما بيكفيك الفين دينار حتى تاخذ الدينار
وما خلّيته لواحد من الخدم . قال له تحت امرك . بعدين
الرجال قال انا خفت ان حدا يدعس عليه لان عليه صورة
الملك . فرح الملك من فطنته وعطاها الف دينار كمان . 15
كلّفته السمكه ثلاث الاف دينار . قال ان الواحد ما عمره
يسمع مشورة النسوان .

ija šayūd la-zōnd melik il-zajem 'ndlemlū semeki. zatāh elf
dīnār. kānīt 'āzūdi il-meliki širīn bi-jembū. linnma dōhur is-
šayūd 'āliltū lil-melik hēda ketir elf dīnār ha' semeki. 'vllhu
hōllū' zatētū kif biiddi āhud minnū. 'āliltū il-meliki šbur
šwairi ana bāhūdham minnū. 'vllha kif. 'āliltū ana bisetū
šū šikl hes-semeki dnker yinnma enta. in 'āl dnker b'āl il-melik 5
ma byākul dnker win 'āl enta b'āl il-melik na byākul enta.
zaiyetit lir-rijāl se'elitū šū šikl hes-semeki dnker yinnma enta.
fteker šwai ū-'vllha hanta la dnker ū-la enta. nbnsut il-melik
ketir. zatāh elf dīnār. w'az wāḥad. lemmū ū-hutta f'īl-kis.
'āliltū il-meliki lil-melik šift ma abḥal hū w'az dīnār lemmū 10
wḥpōdū. bazdēn zaiyētlū il-melik ū-'vllū ma bikeffik elfēn
dīnār hutta tāhud id-dīnār ū-ma hōllētū li-wāḥad min il-ḥidem.
'vllū taht omrak. bazdēn ir-rijāl 'āl ana ḥift in ḥadan yidzas
zaleh liān zaleh šart il-melik. firih il-melik min futūtū ū-zatāh
elf dīnār kemān. kellefitū is-semeki tlāt elāf dīnār. 'āl in 15
il-wāḥad ma zomrū yismaz mešwerit in-niswān.

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širīn was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 5 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the 10 king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish 15 cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: بجانبه for بحببه.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة . قال له
يا بّي بدي ها البنت . قال له ابوہ لاء انا ملك ما باخذ لك
بنت فقيرة . بعددين الصبي سخن كثير . قالوا له الحكماء احسن
جوزة ها البنت او ابنك ييموت . بعددين راح الملك لعند ابو
البنت . طلب البنت منه . قال له ابوہا انا ما بعطيك ياها
الا ازا كان ابنك بيعرف صنعہ . قال له ابني بده يصير ملك شو
بده بالصنعة . انا ما مجوزها الا لواحد بيعرف صنعہ لكن ازا
كان بتريد تاخذها بالسيف انا عبدك وتحت امرک . قال له

لاء ما باخذها بالسيف بس بسال ابني اذا كان بيريد يتعلم
 صنع. راح سأل ابنه. قال أي بيريد اتعلم كار البلور. بيوم¹⁰
 قال له لادوه اوسق لي مركب يدّي سافر لستمبول. شكن له
 مركب وهنّ مسافرين انكسر المركب. ناس غرقوا وناس سلموا.
 من الجملة الصبي خلّص على شقفة خشبة. طلع على البرّ
 بس هو كان جوعان كثير. وصل لحدّ كرخانه. وقف حدّ
 الباب. قال له لصاحب الكرخانه بتريد تحطّي عندك. قال¹⁵
 له انت ما شايف شوها الشغل الدقيق شو بيعرفك تشتغل.
 قال له حطّني صانع كنّس الخزن بس حتّى اكل. بيوم الملك
 كان عنده قدح من البلور العال. انكسر. الملك بعث ورا
 صاحب الكرخانه وقال له بدّك تعمل ها الكاس. اخذه وهو
 حزنان كثير. اجى على الكرخانه عمال يخبر ان الملك طلب²⁰
 منه ان يعمل له الكاس. ما كان حدّا يعرف. قال له الصبي
 يا معلّمي اعطيني شمعة ورغيفين حتّى انعشّى وسكّر الكرخانه
 عليّ. بتجي على بكرّا بتلاقي القدح حاضر. عمل هاك.
 صاحب الكرخانه ثاني يوم اجى شاف القدح عال. اخذه وراح
 لعند الملك. هو كان مبسوط كثير. قال له بدّي واحد ثاني²⁵
 اجى خبر الصبي. قال له اعطيني شمعة ورغيفين. ثاني يوم
 الصبح اجى شاف القدح حاضر. بعدين اخذه وطلع يركض
 لعند الملك. قال له الملك بدّي واحد كمان. اجى خبر
 الصبي. قال له طيّب اعطيني شمعة ورغيفين. سكّر
 الكرخانه وراح. الصبي كتب على القدح

يا كفى كفى واعفي ان كان ما بتكفي
التيس ياخذ المال والقدر شغل كفي .

بعدين شافه الملك . بعث ورا صاحب الكرخانه قال له خبرني
مين شغلها الاقداح . قال يا سيدي يعيش راسك انا . قال
له احكي دغري او بقطع راسك . خبره . قال له عندي ولد ³⁵
فقير هو شغلهم . بعث ورا الصبي قال له يا صبي احكي لي
وين تعلمت ها الصنعة . قال له انا ابن ملك تعلمتها ببلاد
والقدر ابوي هداك ياه . قال له صحيح . قال له نعم . اجي
الملك كان بده يقتل صاحب الكرخانه ويعطي كل شي للصبي .
قال له الصبي لاء يا سيدي انا اكلت خبز وملح في بيته اعمل ⁴⁰
معروف معي وخليه طيب بس انا بترجك ابعتني لبي . بعته
الملك وبعث معه هدايا وصاحب الكرخانه خلص كرمال
الصبي . منتعلم شكلين من ها القصه العهد بين الخبز
والملاح وان كان الواحد غني ما هو عيب ازا تعلم ابنه صنعة .

*kān fī melik zandū welwā wahīd šāf bint fa'iri. 'allū yā
bēyī biddī hel-bint. 'allū abāh la' ana melik mā bāḥūdāk
bint fa'iri. bazdēn iṣ-ṣnbi sḥm ketir. 'ālālū il-ḥekema aḥsan
janwizū hel-bint au ibnak bimāt. bazdēn rāḥ il-melik la-zōnd
abū'l-bint. twlb il-bint minnū. 'allū abāha ana mā bazīk
yāha illa iza kān ibnak byazrīf šanza. 'allū ibnī biddū yiṣīr 5
melik šā biddū bi-šanza. ana mā bejanwizha illa bi-wāḥad
byazrīf šanza lākin iza kān bīrīd tāḥūdha bis-sēf ana zabdak
ū-taḥt omrak. 'allū la' mā bāḥūdha bis-sēf bes bisel ibnī iza
kān bīrīd yitazallem šanza. rāḥ se'el ibnū. 'al ē brīd itazallem
kār il-bellōr. bi-yōm 'allū labah ūsīlī merkeb biddī sāfir 10
li-stambūl. šehēnlū merkeb ū-hinnī msāfirin inkeser il-merkeb.
nās jrrw'ū ū-nās silmū. min ij-jimlī iṣ-ṣnbi ḥulīš zala šw'fit*

hwsbi. tuliz zala'l-barr bes ha kân jûzân ketîr. wusil la-hadd
kirhâna. w'îf hadd il-bâb. 'ullû li-sâhib il-kirhâna bitrid
thwttnî zandak. 'ullû ent ma sâ'yîf sâ heš-šugl il-da'î sâ 15
byazrifak tîstugîl. 'ullû hwttnî sâ'nîz kennîs il-mahzan bes hntta
âkul. bi-yôm il-melik kân zamlû 'wdaḥ min il-bellâr il-zâl.
inkeser. il-melik bazut wera sâhib il-kirhâna u-'ullû biddak
tazmil hel-kâs. vḥndû u-hâ hezndû ketîr. ija zalûl-kirhâna
zammâl yîhbbir in il-melik tûlûb minwû in yasmillû il-kâs. 20
ma kân hadan yazrif. 'ullû is-şubî yâ mullû astîni šemza
u-rvġîfîn hntta itazašša u-sekkir il-kirhâna zalûyî. bîjî zila
bukra bitlâ'î il-'wdaḥ hâdir. zamil hek. sâhib il-kirhâna tânî
yôm ija sâf il-'wdaḥ zâl. vḥndû u-râh la-zond il-melik. hâ
kân mabsât ketîr. 'ullû biddî wâḥad tânî. ija hnbber is-şubî. 25
'ullû azîni šemza u-rvġîfîn. tânî yôm is-şubî ija sâf il-'wdaḥ
hâdir. bazden vḥndû u-tuliz yurkuḥ la-zond il-melik. 'ullû
il-melik biddî wâḥad kennî. ija hnbber is-şubî. 'ullû taiyib
azîni šemza u-rvġîfîn. sekker il-kirhâna u-râh. is-şubî katab
zala'l-'wdaḥ 30

yâ kefa kiffî
it-tës yâḥud il-mâl

wazfî in kân ma bitkiffî
wil-'wdaḥ šugl keffî.

bazden sâfû il-melik. bazat wera sâhib il-kirhâna 'ullû hnb-
birnî mîn šngel hel-u'dâḥ. 'âl yâ sîdî yazyîš râsak ana. 'ullû
ahkî duġeri au bi'taz râsak. hnbberû. 'ullû zandî welûd fî'îr 35
hâ šngellum. bazat wera is-şubî 'ullû yâ şubî ahkîlî wên tazal-
lemt heš-šanza. 'ullû ana ibn melik tazallemtha bi-belâdî wil-'n-
daḥ abâi hedâk yâh. 'ullû saḥîḥ. 'ullû nazam. ija il-melik
kân biddû yî'tul sâhib il-kirhâna u-yazfî kill šî liš-şubî. 'ullû is-
şubî la' yâ sîdî ana âkelt hubz u-milḥ fî bêtû azmil mazrâf mazî 40
u-hwllîh taiyib bes ana bitrejġâk ebzatnî la-bēyî. bazatû il-melik
u-bazat mazû hedâya u-sâhib il-kirhâna ḥulîš kirmâl is-şubî.
wintazallem šiklên min hel-'ušša il-zahîd bēn il-hubz wil-milḥ
wîn kân il-wâḥad ġwnî ma hâ zaib iza tazallem ibnû šanza.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and

asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the 35 boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of 40 you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.

مرّة كان في ثلاث حراميّة في خماره . راحوا الناس اللي كانوا
 عمال يسكروا . قالوا الجراميّة لبعضهم الليلة بدّنا نروح نسرق
 خزانة السلطان . هرون الرشيد كان متخفي وقاعد في قرنه .
 فرّ قال لهم انا بدّي روح معكم . بس كان متخفي وما عرفوه . قال
 لهم بتاخذوني معكم او بحكي . قالوا طيّب . سألو واحد شو
 كارك . قال لهم انا بعرف الكلاب شو بتقول لما بتنجّ . قالوا
 للتناي انت شو كارك . قال بحمل سبعين قنطار وما بتسعب .
 قالوا للتالت انت شو بتعمل . قال لهم انا معي مغنطيس
 بسحب كلّ المسامير والبواغي بدون صوت . قالوا له انت شو
 بتعمل . قال لهم انا بفرج المنضاف . قالوا طيّب امشوا حتّى 10
 نروح . مشيوا وراحوا وهنّ رايحين سمعوا كلاب عمال تنبّح .

- قالوا له للي بيعرف بنبيح الكلاب شو عمال يقولوا. قال لهم
 عمال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت
 دخلك وزعل كثير وخاف ان يعرّفوه وقال له الملك بيحي يسرق
 خزنته. بعددين وصلوا لدار الملك. صارت الكلاب تنبح كثير. 15
 بعددين قالوا للي بيعرف بلغة الكلاب شو عمال يقولوا. قال
 لهم انا قلت لكم عمال يقولوا الملك معنا. زعل كثير الملك
 وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي احي
 اسرق خزنتي. طلّعوا لفوق. قالوا له لصاحب المغنطيس
 انت احب البراغي والمسامير. سحبهم قالوا له لل يحمل كثير. 20
 احي دورك. قال لهم هرون الرشيد انا بسبقتكم لمطرح الفلاني
 حتّى ما حدّا يلقتنا على الدرب. راح وجاب البوليس
 وهنّ ضاهرين لقطهم واخذهم للحبس. بعددين ثاني يوم
 هرون الرشيد راح للمجلس. قال لهم جيبوا الحراميّة لهون.
 قال له للاول انت شو كارك. قال له انا بفهم الكلاب شو 25
 بيقولوا. قال له للتاني شو بتعرف. قال له انا بسحب
 بالمغنطيس. قال له للتالت انت شو كارك. قال له بحمل حمله
 ثقيله. بعددين قالوا له انت كارك فراج الضيقات شو بعد بدك
 ضيقه اكثر من هاك. قال لهم ها البرّة ساحتكم ونفاهم. قال
 لهم ازا شفتكم بها البلد بقتلكم. ستكتروا بخيرة وراحوا. 30

*marra kân fi tlât harāmīyi fi hūmāra. rāhū in-nās illi
 kânū zammāl yiskerū. 'alū il-harāmīyi li-bazdhum il-lēli
 biddna nrāh nisru' hūznit is-sultān. herān ir-rašīd kân mīt-
 hūffī ū-'āzōd fi 'urni. fezz 'vllhum ana biddi rūh mazkum bes
 kân mīthūffī ū-ma zarefāh. 'vllhum btāhādūnī mazkum au
 bihki. 'alū taiyib. se'elū wāhad šā kārak. 'vllhum ana bazrif 5*

il-klāb šā bi'tāl limma bitnebbih. 'ālū lit-tānū enti šā kārak.
 'āl biḥmil sebazin 'untār ā-ma bitzab. 'ālū lit-tālit enti šā
 btazmil. 'allham ana maṣi maḡnetis biṣḥeb kill il-misāmīr wil-
 brāḡi bidān šaut. 'ālālū ent šā btazmil. 'allham ana biḡruj
 il-minūd'. 'ālū taiyib imšū ḥutta nrāḥ. mišyū ā-rāḥū ā-ḥinni 10
 rāyihūn semazū klāb zammāl tinebbih. 'ālālū lillī byazrif
 bi-nebih il-klāb šā zammāl yi'ālū. 'allham zammāl yi'ālū in
 il-melik mazna. 'allū herān ir-rašid iskut dahluk ā-zazöl ketir
 ā-ḥāf in yazrifāḥ ā-'allū il-melik byijī yisru' ḥazntū. bazdēn
 wuslū li-dūr il-melik. šārit il-klāb tinebbih ketir. bazdēn 'ālū 15
 lillī byazrif bi-tuḡet il-klāb šā zammāl yi'ālū. 'allham ana
 'ultūkum zammāl yi'ālū il-melik mazna. zazöl ketir il-melik
 ā-'allū ma 'ultūllak ana ma lw'a ti'āl il-melik mazna šā biḍḍi
 iḡi isru' ḥazntū. tūlazū li-fō'. 'ālālū li-sāḥib il-maḡnetis
 enti iṣḥeb il-brāḡi wil-misāmīr. saḥabbham. 'ālālū lil byiḥmil
 ketir iḡa dōrak. 'allham herān ir-rašid ana biṣḥebkum 20
 li-matrah il-flānū ḥutta ma ḥadan yi'wina zala'd-derb. rāḥ
 ā-jāb il-bōlis ā-ḥinni dḥurūn lw'nlhum wḥadham lil-ḥabṣ.
 bazdēn tānī yōm herān ir-rašid rāḥ lil-mejlis. 'allham jībū
 il-ḥarāmīḡi la-ḥōn. 'allū lil-awwel ent šā kārak. 'allū ana biḡ-
 hem il-klāb šā bi'ālū. 'allū lit-tānū šā btazrif. 'allū ana bis- 25
 heb bil-maḡnetis. 'allū lit-tālit ent šā kārak. 'allū biḥmil
 ḥamli t'ili. bazdēn 'ālālū enti kārak ferrāj il-t'āt šā bazd
 biddak d'i aktar min ḥēk. 'allham ḥel-morra sāmaḥtkum
 ā-nefāḥum. 'allham iza šiftkum bi-ḥel-beḥd bi'tūkum. stek-
 terū bi-ḥērū ā-rāḥū. 30

Once there were three robbers in a wine shop. The people
 who were drinking there departed. The robbers said among
 themselves, "At night we shall go and steal the treasure of the
 sultan." Herān ir-Rašid was disguised, and sitting in a corner.
 He rose and said to them, "I wish to go with you;" but he
 was disguised, and they did not know him. He said to them,
 "Take me with you or I shall tell (of the plot)." They said,
 "Good." They asked one, "What is your business?" He 5
 said to them, "I know what the dogs say when they bark."
 They said to the second, "What is your business?" He said,
 "I carry seventy *kuntār* (about 17½ tons), and am not wearied."
 They said to the third, "And you, what do you do?" He said
 to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way¹⁰ (lit. that we may go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the¹⁵ dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to²⁰ them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?"²⁵ He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.

كان في سلطان عنده اربعين صبي . شافوا كل اولاد الوزر
تجوزوا وكل اولاد الاكابر في شهر شعبان . بعدين الكبير
قال لاخته تعوا نحن حتى نخر ليش ابونا ما بيجوزنا هلق
نحن منلبس كلنا احمر ومنقعد في اوضنا لما بيجي ابونا
بيسالنا ليش زعلانين . منقول له كل اولاد الاكابر تجوزوا ونحن⁵
اولاد السلطان ما بتجوزنا . اجي ابوهم من عشيته . سأل فين
الاولاد . العبيد قالوا له هون لابسين احمر علامة الغضب .
فات لعند الكبير . قال له ما لك يا ابني غضبان . قال له
انا صار عمري خمسين سنه وما جورتني . قال له تكرم يا ابني
بس هون ما في بنات ملوك على قدكم . الكل قالوا نحن ما¹⁰
بدنا بنات ملوك بدنا اربعين بنت من فرد ام واب . قال
مليح . جابوا اربعين بغل حملوهم من خفيف الحمل وغالي
التمن . صاروا يمشوا يمشوا حتى وصلوا لحد مغاره . صار
الليل . ناموا هونيك . تاذي يوم قاموا حتى يروحوا على
الصيد . خلوا الزغير حتى يعمل الاكل . بدّه يشعل نار.¹⁵
ما كان عنده شحيطا . راح صار يمشي حتى وصل لحد تصوينه عند
المغرب . طلع عليها ونزل . شاف سلم . طلع على السلم
شاف عبد حامل سيف وطالع يقتل بنات السلطان . قتله .
بعدين شاف الثاني . قتله لحد العشرين . بعدين فات
لجوا . شاف بنت ملك نايمه في تحت مثل القمر . بعدين فات²⁰
لاوضه الثانيه لحد تسع وثلاثين . في كل اوضه كان في بنت .
في اوضه الاربعين فتش ما شاف حدا . قال اخوتي لقيت لهم

عرايس بس انا لاء . صار يفتش في الاوضه . شاف سرير في
السقف . نزل شاف صبيّه حلوه اكثر من الكدّ وشعرها مغطّي
وجهها . فرقة وتركها وراح . اجى ابوههم شاف العبيد 25
مقتولين ومرميين . سأل الخدم مين عملها المعروف معي حتّى
اعطيه اللي بيريد . كان الصبي راح لعند اخوته وما خبرهم .
الملك بعث منادي ينادي وبايده منديل . اول يوم وتاني يوم
وقالت يوم شافه ابن السلطان . قال له اعطيني المنديل .
عطاها ياه . راح لعند الملك وخبره . قال له شو بتريد 30
اعطيك . قال له ما بيريد شي بس نحن اولاد سلطان الفلاني
ونحن اربعين واحد من فرد امّ واب . بدّنا اربعين عروس من
فرد امّ واب . قال له أيّ تكرموا . بعث ورا اخوته . اجوا
وشافوا عرايسهم . لما شافوا الزغيره اظرف من الكدّ نحسدوا
وصاروا بدّهم يقتلوا اخوهم . راحوا لعند السلطان وقالوا له 35
بحبس ان الزغيره اظرف من الكدّ لازم تطلب مهرها غالي .
قال لهم شو بطلب . قالوا له في عند الغول لحاف كويس كتير
من حرير وكبير كتير وازا لقيته بيصير زغير . راح قال له انا ما
بعطيك بنتي حتّى تجيب لي لحاف الغول . قال له حسن طيب .
راح لمّ براغيت كتير وطلع على سطح الغول . فخته ورمى 40
البراغيت على الغول والغولة . بعدين الغول قال للغولة حظّي
الحاف برّا حتّى يطيروا البراغيت . بعدين حظّه برّا . اجى
حسن اخده . في بين بيت الغول والدرب حجر مسحور . الغول
شاف حسن اخذ الحاف . بعدين الغول صار يقول له دخلك
يا حسن الله يخلّيك يا حسن اطلب متل ما بتريد بعطيك . 45

ما رة حسن. اخذ الخاف وراح لعند السلطان. قال له هلف بدّي العروس. قال له تكرم. اجوا اخوته قالوا له بعد عنده حصان ما في مثله. اجى السلطان قال له بعد بدّي حصان الغول. قال له طيب ها الشي ما هو منك بس من اخوتي. راح لبيت الغول. تخبّي تحت بطن الحصان. كان⁵⁰ الحصان مربوط بسبع رزّات. قبع اول رزة. صهل الحصان. قال لها الغول للغولة قومي شو في مين عمال يسرق الحصان. قالت له مين بيسترجي يسرق الحصان. بعددين حسن قبع الثانية. صهل الحصان كمان اكثر من الاول. قام الغول حتّى يشوف مين عمال يسرق الحصان. فتش لقي حسن تحت⁵⁵ بطن الحصان. قال له ها علقّت. اخذه وربطه وراح حتّى يعزم كل الغيلان. قال لها لمرته عجّتي كثير. بعددين صارت تعجن. قال لها حسن فكّي لي ايدي حتّى اعجن مطرحك. فكّت له ايده. بعددين قال لها ما فيني اعجن بايد واحدة فكّي لي الثانية بعجن احسن. فكّت له ايد⁶⁰ الثانية. فكّ اجريه قتلها وطبخها وحطّ السفرة. اخذ الحصان وراح. وصل لعند السلطان. قال له يا سلطان الزمان ازا كان بعد بتطلب شي بقتلك وبقتل اخوتي. قال له لاء خد عروستك. حملوا كلهم راحوا وهنّ رايجين قالوا لهم المكارية لا تمرقوا من ها الطريق. غيروها ليش هونيك كل⁶⁵ اهل البلد مسكوريين صاروا حجار سود. بعددين اخوته قالوا بس مرّقوا حسن من هونيك ومرته بتبقى معنا. المكارية عملوا غلط مرّقوهم من المدينة المسكورة. شافهم. اليهودي اللي

بيسخر استخلى الست حسن . سخرهم كلهم من عداها .
 اخدها عروس اله . بعدين ما عرفت جوزها طيب ولا هو عرف⁷⁰
 انها هي طيبه . بعدين كان جوزها في بستان . طلع شاف
 ست حسن في الشباك . بعث مع العبيد قال لها انا طيب
 بس اسالي اليهودي فين روحه حتى تبقي تنسلي انتي وياها في
 النهار . من عشيّه اجى اليهودي صارت تقول له دخلك قل لي
 وين روحك حتى اتسلي انا وياها في النهار . قال لها في سكرة⁷⁵
 الباب . حطت تشكيل على الباب وعملت انها عمال تحكي
 معها . اجى عشيّه اليهودي شافها مشكله الباب . قال لها
 شو انتي بجنونه . قالت له دخلك وين روحك . قال لها في
 المكسسه . صارت تفحك عليه حتى يخمن انها بتكتبه . قالت
 يوم قالت له دخلك قل لي وين روحك . قال لها روحي بعلبه⁸⁰
 محطوطه باجر غزاله عرجه جوات قطنه . قالت له كيف بدّي
 اعمل حتى جيبها . قال لها بتلات شعرات من دقني .
 اخدت التلات شعرات وتاني يوم عطيتهم لجوزها . حرق اول
 شعرة اجى مارد قال له شو بتريد . قال له بدك تاخذني
 لمطرح الفلاني . اخده . شاف غزاله عرجه . فوسها وشال⁸⁵
 رجلها شاف فيها علبه . فتح العلبه شاف فيها قطنه .
 اليهودي قال لها لست حسن اخ انا راح اموت . حسن حرق
 شعرة تانيه . اجى مارد . قال له شو بتريد . قال له بدّي
 تردني للبلد اللي فيها اليهودي . حطه على كتافه وطار لبلد
 اليهودي . شال القطنه وصار يقول له لليهودي شرف روحك⁹⁰
 معي . فكّ السخر عن اخوتي او روحك معي . اخد ماء ورشها .

رجعوا كلهم زلم مثل ما كانوا وكل اهل البلد المسحورة الحدادين
النجارين وكل واحد في صناعته. بعدين مسك القطنه نتفها
ورادوا كلهم لعند ابوهم. حسن احكى قصته لابوه. ابوه
حطه عنده واخوته سكنهم في غير بلد.

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هاده حكايتي حكيتهها وفي عبك خبيتهها.

*kān fi sultān zandū arbazīn sūbī. šāfū kill ūlād il-wizār
tejavwezū u-kill ūlād il-akābir fi sūbār šazbān. bazdēn il-kebīr
'āl laḥūtū tazū nahūa ḥotta nahreil lēš abūna ma bijavwezū.
ḥollū' nahūa muillibis killūa aḥmar u-ma'zūd fi rōvādnā. limma
byijī abūna byisebā lēš zazlānīn. min'illū kill ūlād il-akābir
tejavwezū ū-nahūa ūlād is-sultān ma bijavwezū. ija abūhum 5
min zašiyi. se'el fēn il-ūlād. il-zabīd 'ālālū hinni lāhsīn
aḥmar zālāmīl il-ḡuḍḡb. fāt la-zōnd il-kebīr. 'nllū mālāk
y'ibnī ḡuḍḡb. 'nllū ana šār zomrī ḥmāsīn sīnī ū-ma jav-
wezū. 'nllū tikram y'ibnī bes hōn ma fī bindt mlāk zala 'mā-
krem. il-kill 'ālū nahūa ma biddna bindt mlāk biddna arbazīn 10
bint min forḍ innm wāb. 'āl mlāk. jābū arbazīn buḡl ḥm-
melāhum min ḥuḡf il-ḥmmel ū-ḡālī it-temen. šārū yimšū yimšū
ḥotta wuslū la-ḥadd muḡāra. šār il-lēl. nāmū hōnāk. tānū
yōm 'āmū ḥotta yirāḥū zala 's-šēd. ḥollū iz-zijir ḥotta yazmil
il-ākl. biddū yišazōl nār. ma kān zandū šaḥḥūitā. rāḥ šār 15
yimšū ḥotta wuslū la-ḥadd twšwīnī zand il-muḡarib. ḡuliz zalēha
ū-nizil. šāf sillum. ḡuliz zala is-sillum šāf zabl ḥāmīl sēf
ū-tālīz y'itūl bindt is-sultān. 'vtelū. bazdēn šāf it-tānū. 'vtelū
la-ḥadd il-zašrīn. bazdēn fāt la-jāwa. šāf bint melik nāyimi
fī tūḡt mitl il-'vmvr. bazdēn fāt lāḡa it-tānī la-ḥadd tisuz 20
ū-tlātīn. fī kill ūḡa kān fī bint. fī ūḡit il-arbazīn fetteš ma
šāf ḥadān. 'āl aḥātī lō'tēlūm zarāyis bes ana lā'. šār yifet-
tiš f'īl-ūḡa. šāf srir f'ī-s-sūf. nezzelū šāf sūbīyī helwī aktar
min il-kill ū-šarḥa muḡḡtī wijha. fero'ū ū-tarakha ū-rāḥ.
ija abūhum šāf il-zabīd me'tūlūn ū-mōrmīyīn. se'el il-ḥidem 25
min zamel hel-mazrāf mazī ḥotta azḡil illū birīd. kān is-sūbī
rāḥ la-zōnd aḥātū ū-ma ḥobberhum. il-melik busat mādā
yinādī ū-bīdū mandīl. awwel yōm ū-tānū yōm ū-tālīt yōm šāfū
ibn is-sultān. 'vllū azḡīn il-mundīl. zaḡāh yāḥ. rāḥ la-zōnd*

il-melik ū-habbērū. 'ullū šā bitrūd aṣṭik. 'ullū ma brūd šī bes 30
naḥn ūlād sultān il-flānū ū-naḥn arbazīn wāḥad min furd imm
wāb. biddna arbazīn zarās min furd imm wāb. 'ullū ē tik-
ramū. bazat weera aḥātū. ijū ū-šāfū zarāyishum. limma
šāfū iz-zǧīri azraf min il-kill nḥasadū ū-šārū biddhum yi'tulū
aḥālum. rāḥū la-zōnd is-sultān ū-'ālālū biḥais in iz-zǧīri 35
azraf min il-kill lāzim tuḥlub mnhmrha ḡālī. 'ullum šā buḥlub.
'ālālū fī zand il-ḡāl lwhāf kioaiyis ketir min ḥarir ū-kebīr ketir
wizu leffētū bīsīr zǧīr. rāḥ 'ullū ana ma bazīk binti ḥotta tǧīlū
lwhāf il-ḡāl. 'ullū ḥasan ṭaiyib. rāḥ lenim brāḡīt ketir ū-ṭuliz
zalu snḥ il-ḡāl. fethū ū-ruma il-brāḡīt zala 'l-ḡāl wil-ḡālī. 40
bazdēn il-ḡāl 'd līl-ḡālī ḥntḥ il-lwhāf bnrra ḥotta yiṭīrū
il-brāḡīt. bazdēn ḥntḥitū bnrra. ija ḥasan nḥndū. fī bēn bēt
il-ḡāl wid-derb ḥaḡar meshār. il-ḡāl šāf ḥasan āḥid il-
lwhāf. bazdēn il-ḡāl šār yīllū dahlak yā ḥasan vlla yiḥvl-
lik yā ḥasan nḥlub mitl ma bitrūd bazīk. ma redd ḥasan. 45
nḥnd il-lwhāf ū-rāḥ la-zōnd is-sultān. 'ullū ḥallw' biddī 'l-
zarās. 'ullū tikram. ijū aḥātū 'ālālū bazd zandū ḥsān
mā fī mitlū. ija is-sultān 'ullū bazd biddī ḥsān il-ḡāl. 'ullū
ṭaiyib ḥeš-šē ma ḥā minnak bes min aḥātū. rāḥ li-bēt
il-ḡāl. tēḥbbā taḥt bnḥn il-ḥsān. kān il-ḥsān marbūt 50
bi-sebaz rezzāt. 'wbaz awcel rezzi. ṣḥel il-ḥsān. 'ullha il-ḡāl
līl-ḡālī 'amī šāfī min zammāl yisrū il-ḥsān. 'ālītū min byis-
terjū yisrū il-ḥsān. bazdēn ḥasan 'wbaz it-tānyī. ṣḥel il-ḥsān
kemān aktar min il-awcel. 'am il-ḡāl ḥotta yišāf min zammāl
yisrū il-ḥsān. fetteš m'a ḥasan taḥt bnḥn il-ḥsān. 'ullū ḥā 55
zalīt. nḥndū ū-rabbwḥū ū-rāḥ ḥotta yazzim kill il-ḡālān.
'ullha li-martū zōjinnū ketir. bazdēn šarīt tazjūn. 'ullha ḥasan
fikkilī idī ḥotta ūzjūn mḥtrḥik. fekkittū idū. bazdēn 'ullha
ma finī ūzjūn bīd wāḥdi fikkilī it-tānyī būzjūn aḥsan. fekkittū
id it-tānyī. fekk ijrēh 'ntelha ū-ṭnbāḥha ū-ḥntḥ is-sufra. nḥnd 60
il-ḥsān ū-rāḥ. wuṣil la-zōnd is-sultān. 'ullū yā sultān iz-zemān
iza kān bazd btuḥlub šē bētlak ū-bētul aḥātū. 'ullū la' ḥud
zarāstak. ḥammalū killhum rāḥū ū-hinnī rūyihūn 'ālālhum il-
mkārīyī la timrū ū min ḥet-ṭwrī. ḡaiyirha lēš ḥōnīk kill aḥel 65
il-belnd meshārīn šārū ḥaḡār sād. bazdēn aḥātū 'ālū bes merri'ū
ḥasan min ḥōnīk ū-martū btib'a mazna. il-mkārīyī zamelū
ḡnlat mḥrrw'ahum min il-medīnī il-meshāra. šāfhum il-yahādī
illī byishār istahla is-sitt ḥisn. saḥerhum killhum min zadāha.
nḥndha zarās ilū. bazdēn ma zareft jōzha ṭaiyib ū-la ḥawī

zarəf innha hi taiyibi. bazdén kán józha fi bistán. tollaz šáf 70
 sitt hisn f'š-šibbák. bazat maz il-zabíl 'ollha ana taiyib bes
 iseli il-yahádi fén ráhú hntta túb'i tittsellí entí wáyáha f'í-n-nwádr.
 min zashíyi ija il-yahádi šárit t'illú dahlak 'illí wén ráhak hntta
 itsella ana wáyáha f'í-n-nwádr. 'ollha fi sukret il-báb. hnttít 75
 teskil zala'l-báb á-zamelit innha zammál táhki mazha. ija zashíyi
 il-yahádi šáfha mšekkili il-báb. 'ollha šá entí mejnáni. 'álitlá
 dahlak wén ráhak. 'ollha f'íl-mákinsi. šárit tidhak zaléh hntta
 yihammén innha bihhebbú. tálit yóm 'álitlá dahlak 'illí wén
 ráhak. 'ollha ráhú bi-zóbbi mahádti bijor gnpzáli zarja jwédit 80
 'utni. 'álitlá kif bíddi azmíl hntta jibha. 'ollha bi-tlál šuzrát
 min dn'ni. nhdít it-tlál šuzrát á-táni yóm zat'yithum li-józha.
 hwr' auwel šazra ija márid 'ollú šá bitrid. 'ollú bíddak táhádni
 li-matrnh il-fláni. nhdú. šáf gnpzáli zarja. 'awvesha á-sál 85
 rijelha šáf fiha zóbbi. fetah il-zóbbi šáf fiha 'utni. il-yahádi
 'ollha li-sitt hisn ah ana ráh emát. hasan hwr' šuzra tányi ija
 márid. 'ollú šá bitrid. 'ollú bíddi triddni lil-belwé illí fiha
 il-yahádi. hntú zala ketáfú á-tár li-belwé il-yahádi. šál il-
 'utni á-šár y'illú lil-yahádi šáf ráhak mazí. fkk is-sihwr zan 90
 aháti au ráhak mazí. nhd mai á-rešsha. rijazú killthum ziln
 mítl ma kánu á-kill áhel il-belwé il-meshátra il-haddáulín in-
 nejjárín á-kill wáhad fi šwnáztú. bazdén misik il-'utni nettefha
 á-ráhú killthum la-zónd abáhum. hasan áhka 'isštín lubáh.
 abáh hntú zandú waháti sekkenthum fi gér belwé. 95

hédi hakáyeti hakéthá á-fi zabbak hwéthá.

There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Šazbán. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would

I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultan of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasan pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city.

The Jew who performed the enchantment saw them, and fell in love with Princess Hishn. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hishn in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.

The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. 90 Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

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This is my tale, I have told it;
And you in your breast did enfold it.

The Modern Pronunciation of Coptic in the Mass.—By J.
DYNELEY PRINCE, Ph.D., Professor in Columbia University,
New York City.

THE name Copt (ΓΥΠΤΙΟΙ = *Aiyúptios*, Arabic *Qibt*, pl. *Aghát*, vulgar *Qibát*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negádeh, Luxor, Esneh, Dendera, Girgeh, Tanta, Assiút and Akhmim, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sleb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrízi remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrízi, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary¹ (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

¹ *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.

revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet¹ will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> ²	<i>Assiut.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuân.</i>
A	Álfâ	Álfâ	Álfâ	Álfâ	Álfâ
B	Wídâ	Wídâ	Wíttâ	Wídâ	Vídâ
P	Gämmä	Gämmä	Gämmä	Gëmmä	Gämmä

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

² The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltā	Déltā	Dáldā		Dáldā
Ε	Ēī	Ēīyē	Ēīyē	Ēīyē	Ēīyē
È	Sû	Sô	Sô	Sô	Sô
Ζ	Zítā	Sítā	Dádī	Zádī	Zádā
Η	Îtā	Hídā	Hādī	Hādā	Hādā
Θ	Thítā	Tídā	Táttī	Téttā	Títtā
Ι	Iótā				Iódā
Κ	Kāppā	Kāppā	Kābbā	Kābbā	Kābbā
Λ	Lólā		Lāŭla	Lāŭla	Lóla
Μ	Mī	Mī	Méī	Mī	Mī
Ν	Nī	Nī	Néī	Nī	Nī
Ξ	Ĭksí	(Labīb gives Äksí for all Upper Egypt)			
Ο	Ō				Ōŭ
Π	Pī (bī)				Vī
Ρ	Rū		Rōŭ		Rōŭ
Σ	Símā	Símā	Sámmī	Sémmā	Sámmā
Τ	Tav				Dā'u
Υ	Ĭpsīlōn				Hē
Φ	Vī	Fīī	Fīī	Fīī	Fīī
Χ	Kī	Kī	Kōī	Kī	Kī
Ψ	Ĭpsí	Äpsí	Äpsí	Äpsí	Äpsí
Ω	{ Ō (like Eng. aw)	For Upper Egypt au and o			Ō
Ϝ	Šái	For Upper Egypt šéī and šái			Šái
Ϟ	Fāī	Fāī	Fāī	Fāī	Fāī
Ϡ	Hāī	Hē	Hē	Hē	Hēī
ϡ	Hórī				Hórī
Χ	Gānga	Gándyē	Dyándyī	Dyéndyā	Dyándyā
Ϝ	{ Ēgtyímā (or Ēgšímā)	Šímā	Šímā (Hímā)		Šímā
†	Dī (Dídī)	Dī	Dēī	Dī	Dī

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Boheiric Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Ša'îd (Sahid), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:

*Text.*¹ **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠΙΣΑΧΙ ΠΕ ΟΥΟΖ ΠΙΣΑΧΙ ΝΑΥΧΗ**

*Cairo.*² Hēn ʿtārchī nē ʿpśāʒī pē ūōh pīsāʒī nāfkī

Assuān. Hān dīārchī mān bīsāgī bā wāīh bīsāgī nāfkā

ΒΑΤΕΝ Φ† ΟΥΟΖ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙΣΑΧΙ. ΦΑΙ

hātēn ʿĒvnōūdī ūōh nē Ūnōūdī pē pīsāʒī. Vāī

hātān ʿĒvnōʹdī ōʹāh nā Ōʹnāīdī bā bīsāgī. Vāī

ΕΝΑΥΧΗ ΙΣΧΕΝ ΖΗ ΒΑΤΑΝ Φ† ΖΩΒ ΝΙΒΕΝ ΑΥΩΠΙ

ēnāfkī ʾīszēn hī hātēn ʿĒvnōūdī hōv nīvēn āvsōpī

ēnāfkā ʾīsgēn hā hātān ʿĒvnōʹdī hōv nīwān āūsōbī

ΕΒΟΛΖΙΤΟΤΥ ΟΥΟΖ ΑΤΘΝΟΥΥ ΝΠΕ ΖΛΙ ΩΠΙ ΕΒΟΛ ΒΕΝ

ēvōlhitōtf ūōh ātēēnūf ʿēmpē ʿhīʾī šōpī ēvōl hēn

āwōlhitōtf ōʹāh ātsānāyāf ʿēmbā āhīʾī šōbī āwōl hēn

ΦΗΕΤΑΥ ΩΠΙ. ΝΕ ΠΩΝΗ ΠΕ ΕΤΕ ΝΗΗΤΥ ΟΥΟΖ ΠΩΝΗ

viētāf šōpī. Nē ʿpōnh pē ʿtē ʿnhīt f ūōh ʿpōnh

viātāʹf šōbī. Nā ūōnh bēdā bā nīhādāf ōʹāh ʿēndē

ΝΕ ΦΟΥΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ. ΟΥΟΖ ΠΙΟΥΩΙΝΙ ΑΦΕΡΟΥΩΙΝΙ

nē ʿvūōīnī ʿnnīrōmī pē. Ūōh pīūōīnī āfērūōīnī

ōnhī vīūwāʾnī ʿnnīrōmī bā. Ōʹāh bātūwāʾnī (wān) āfūōīnī

ΒΕΝ ΠΙΧΑΚΙ ΟΥΟΖ ΝΠΕ ΠΙΧΑΚΙ ΩΤΑΖΟΥ.

hēn pīkākī ūōh ʿēmpē pīkākī ʿštāhōf.

hēn bīkākī ōʹāh ʿēmbā pīkākī ʿštāʹhōf.

¹ Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

² The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *ē* in *geh*; *ī* = Eng. *i* in 'pin'; *ī* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ū* = Eng. *oo* in 'fool.' Of the consonants, *ʒ* = *ch* in 'church'; *ch* = German *ch* in *ich*; *ā* = *th* in 'this'; *g* = always *g* in 'go'; *ḡ* = Arabic *ḡ*; *h* = *h* in 'have'; *ḥ* = Arabic medial *ح*; *ḥ* = German *ch* in *ach* (to be distinguished from *ch*, the sound in *ich*; *ś* = Eng. *sh*; *ṭ* = Arabic *ط*; *th* is always hard, as in 'thin'; *ʒ* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ż*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebīr* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. ΑΥΧΟΟC ΕΤΒΕ ΑΠΑ ΖΩΡ ΧΕ ΜΠΕΡΧΙ-ΒΟΛ

Cairo. Ävgós étvë Āpâ Hōr žë mpčfží čgčól

Assuân. Āûgós ûtüwä Ābâ Hōr gë mbäfgí šöl

ΕΝΕΖ ΟΥΔΕ ΜΠΕΡΧΩΡΚ ΟΥΔΕ ΜΠΕΡΧΑΖΟΥ ΟΥΔΕ

ēnēh ūdë mpčfōrk ūdë mpčfsāhū ūdë

ānāh ūdā mbäfōrk ūdā mbäfsāhū ādā

ΜΠΕΡΧΩΧΕ ΧΩΡΙC ΑΝΑΓΚΗ.

mpčfsāžë hōris ānāngkī.

mbäfsāgë hōris ānāgkī.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

¹ ZDMG. lv. p. 146. For the intercalary vowels in Egyptian Arabic, cf. Spitta, *Grammatik des Vulgärarabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, §20.

² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bēss' lī* 'it is enough for me'; *hary' niswān* 'ladies' shawls'; *šujl' mīn dī* 'whose work is this?', etc.

1. Long and short **Α** are represented in both Boheiric and Sahidic by *ā* and *a*, respectively; thus **CAXI** = B. *sāzī*, S. *sāyī* 'word'; **ΑΡΧΗ** = B. and S. *ārchī* (Greek) 'beginning.' The diphthong **AY** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *āā* in S.; e. g. **AYΩΠ** = B. *avšōpī*, S. *dāšōbī* 'they have been.' It should be noted, moreover, that **AA** was used according to Stern¹ to represent Arabic ع in the words **ΑΛΑΑΝCΑΡΟΤ** العنزروت 'a sort of gum'; **ΑΛΜΟΥCΑΑΤ** = البصعد 'sublimate.' The ع is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **A** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **Αλ** = **ال** *al*.

2. **Ε**, which = Boheiric *ē*, appears generally in Sahidic as *ā*; thus, **ΒΕΝ** = B. *hēn*, S. *hān*; **ΕΤΒΕ** = *ētvē*, S. *ātūā*, etc. It should be observed that **Ḥ** appears in B. as *ēu*, but in S. as *nī*; cf. **ḤΒΗΤQ** = B. *ēnhūt*, S. *nīhādūt* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ḤΝΙΡΩΜΙ** = B. and S. *ēnnīrōmī*. In the same way **Ḥ** = *ēm* in both pronunciations, **ḤΠΕ** = B. *ēmpē*, S. *ēmbā*. It is curious to note that **ΕΡΤΩΒ**, the measure of quantity, has become *ārdēb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē ētē* becomes by elision *bēdā* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

¹ Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1885, pp. 104-120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.

Neo-Hellenic, whereas it still retains in S. its probable original force *ēū*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شونة *šūnē* 'a barn, store-house', from which we find the denominative stem *šauacūn* 'to store up.' According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ 'brazier' = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel **H** differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, **ΝΑΡΧΗ** = B. *nāfkī*, S. *nāfkā* 'it was'; **ἸΗΤΥ** = B. *īnḥātf*, S. *nīḥāḥātf* 'in it', etc., but retains the *i*-value in the Greek **ΑΝΑΡΚΗ** = S. *ānāḡkī* (B. *ānāḡkī*). The diphthong **ΗΥ** is pronounced *īn* in Lower Egypt and *āū*, like **ΑΥ**, in Upper Egypt. The vowel **Η** is found in Stern, *op. cit.*, representing the Arabic *ī*-vowel; cf. **ΑCCEPNNHΣ** = الزرنيج 'arsenic.' The modern Egyptian Arabic word *merisi* 'south-wind' shows the common Boheiric pronunciation.

4. The vowel **I** is usually pronounced in both sections as *ī* and *i*. I find only the variation **ΠΙΟΥΩΙΝΙ** = B. *pīūwīnī*, S. *bāūwānī*, which difference is probably due more to the vagary of the Assuān cantillator than to actual vocalic differentiation.

5. The vowel **O**, long and short, appears in three forms, viz. as *ō* (= Eng. *aw*), *ō*, and *ö*, in both dialects; cf. **Φ†**¹ = B. *Īvnō"ālī*, S. *Vnō"ālī* 'God'; **ΩΩΠ** = B. *šōpī*, S. *šōbī* 'to be'; **ΕΒΟΛ** = B. *ēvōl*, S. *āvōl*, 'out of.' It is curious that Coptic **ΩONT** appears in modern Egyptian Arabic as *šant* 'acacia.' The diphthong **OY** is pronounced in Lower Egypt *ū* (as **ΟΥΟΣ** = *ūōḥ* 'and') except in a few words, as *Īvnō"ālī*, S. *Īvnō"ālī* 'God', but generally in S. *ō"*, as *ō"ālī* 'and.' Short *ö* also seems to appear in S. as *ā* in *ō"ālī* 'and', but this may be a freak due to cantillation. The Sahidic pronunciation *wāūh* for this word undoubtedly arises from musical causes. It is interesting to observe that **ΜΟΝΗ** 'harbour' has become *Mīnye* (place-name)

¹ Abbreviation for **ΦΝΟΥ†**.

in Arabic, exhibiting practically an *umlaut*. The word **NOB** 'greatness, size,' has become *nūš* in Egyptian Arabic; cf. *kēbīr zē ʿn-nūš* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ΑΛΧΑΡΡΟΠΕ** (Stern) we find **OO** for Arabic *ū*; **الخروب** '*siliqua*.' The diphthong **OO** is a short *ō* in both dialects, as **ΑΥΧΟΟC** = B. *awgōs*, S. *āwḡōs* 'they say.' In Cairo, in the combination **ΕΧΟΟΥΓ**, the first **O** becomes *ū* under the influence of the following diphthong *ou*; thus, *ēhū-ū* 'day.'

6. The vowel **Υ** appears chiefly in diphthongs, as **ΑΥ**, **ΕΥ**, **ΗΥ**, and **ΟΥ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psīkē*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **ΖΩΒ** = B. and S. *hōv* 'work'; **ΑΥΩΩΠΙ** = B. *āvšōpī*, S. *āššōbī* 'they were,' etc. In the Sahidic example given above, however, **ΠΟΥΩΙΝΙ** becomes *bāwōdīnī*, no doubt under the influence of the cantillation; cf. B. *pūōmī* and B. *āfērōdīnī* = S. *āfōdīnī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *ū*; thus **ΖΑΛΩΜ** = *ḥalīm* 'cheese'; **ΤΩΒΙ** = Arabic *ṭāb*, the fifth Coptic month.

B. The Consonants.

1. **B** appears in B. regularly as *v* and in S. as *w* at the end of words and as *w* between vowels; cf. **ΖΩΒ** = B. and S. *hōv* 'work,' but **NIBEN** = B. *nīvēn*, S. *nīwān* 'all.' Stern's Fragment also represented **ف** by **B**; thus, **الفحم** 'coal' = **ΑΛΒΑΖΜ**; **فول** 'beans' = **ΑΛΒΟΥΛ**. The regular *b*-sound was represented by **Π** *q. v.*, although **B** sometimes appears in Arabic represented by **ب**; thus, *bālāḥ* 'date' is derived from **ΒΕΛΖΩΛ**, showing pure *b* = **B**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārāḏēb* = **ΕΡΤΩΒ** 'a measure of quantity'; **ΤΩΒΙ** = *ṭāb*, etc. In Stern also we find **الرجال** = **ΑΘΟΥΒΕΛ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **ΑΝΑΓΚΗ** = S. *ānāgkē*. The latter pronunciation, *ġ* = Arabic *ġ*, is quite in

accordance with Neo-Hellenic usage for pure **Γ**, i. e. when it is not in juxtaposition with **Κ**. Sometimes Coptic **Γ** is used for **Κ**, as in **ΑΝΓ** = **ΑΝΚ** 'I.'

3. **Δ**, like **Γ**, generally occurs in Greek loan-words, although it appears in a few native words, as **ΔΕΝΟΥΓ** 'now'; **ΔΙΔΟΥΓ** 'contention,' etc. It is pronounced *d* in B. and *d*, like **Τ**, in S.; cf. **ΟΥΔΕ** = B. *ūdē*, S. *ūdā*.

4. **Ζ** also is a distinctly Hellenic consonant. It is pronounced like English *z* in both systems.

5. **Θ** is pronounced *th* in Cairo, but *t* in Upper Egypt; thus, **ΕΘΝΗΟΥΓ** = B. *ēthnūdā*, S. *ātūdā* 'future.' This consonant in S. is merely a combination consonant for **ΤΘ**, as **ΘΕ** = **ΤΘΕ** 'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of **ت**; cf. **ΑΘΟΥΒΕΛ** = **التوبال** 'dross.'

6. **Κ** is pronounced identically in both dialects. It represents **ق** in Stern; thus, **ΑΛΚΙΝ** = **القَيْن** 'hammering'; **ΑΛΚΑΡΟΟΡΕ** = **القارورة** 'bottle.' This is curious, because **ق** is either omitted entirely in pronunciation, as in Cairo and the vicinity, **قبطي** 'ibṭī 'Copt' = *qibṭī*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidirtiš* 'I could not.' Its representation in Stern by **Κ** seems to show that at the time when this Fragment was written, **ق** had its true value, i. e. *g*, in the Arabic of Egypt; cf. *Bālāq* = **ΠΕΛΑΚ**. Coptic **Κ** represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7. **Λ** is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that **Λ** represents Arabic *r* once, viz. in the word **ΑΩΩΗΛΑΘ** = **الشيراز**.

8. **Μ** and **Ν** also differ in no way from **م** and **ن**.

9. **Ξ**, on the other hand, is a ligature consonant for **ΚΣ**, especially in Sahidic. It appears chiefly in Greek words.

10. **Π** is pronounced *p* in Cairo Boheiric, probably owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus, **ΜΠΕΡΞΙ** = B. *mpēfzi*, S. *mbāfgi* 'he does not say.' Note that **Π** is B. *ēp*, but S. *bi*, as in **ΠCAXI** = B. *ēpsāzi*, S. *bīsāgi*. Labib states, however, that this consonant is heard in the Fayyūm

churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Bnlāq* = **πελακ** 'island'; *birbe* 'ruin' = **περπε** 'temple'; *elbaq* 'land sown with beans' = **πακε**, etc. The consonant **π** also represents the Arabic **ب** in Stern; thus, **αλπογρατ** = **البرادة** 'filings'; **αωωπιε** = **الشب** 'alum,' etc. It is curious that the name of **π** in Assuân is *ʾʾi*, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. **P** is identical in both dialects and seems to correspond to the Egyptian Arabic **ڤ**; i. e. it is a very gentle trill rather than the rough Italian trill.

12. **C**, identical in both pronunciations, has the value of Arabic **س**; thus, **πικαχι** = B. *pīsāḥi*, S. *bīsāḡi* 'the word.' It was, however, used in Stern's Fragment to represent Arabic **ز**, **ص**, and **س**; thus, a), representing **ز**: **ακκερνηε** = **الزرنيج** 'arsenic'; **αλαανκαροτ** = **العنزروت** 'a sort of gum'; b), representing **ص**: **αλμογσαατ** = **البصعد** 'sublimate' (note that **ص** appears once representing *Ṣai*, as in *ṣant* = **ωοντ** 'acacia'); c), representing **س**: **σιγ** = **سقة**; cf. also *merisi* = **μαρης** 'south-wind'; *timsāḥi* = **Ἰκαε** 'crocodile.'

13. **T** is pronounced *t* in the hellenizing Cairene style; thus, **πεετε** = B. *pē tēṭē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for **ταρχη** we find Cairo *tārchē*, but S. *dārchē* 'the beginning'; **νηητγ** = B. *ēnhēṭf*, S. *nīhādāf* 'in it.' In the word **ατβενογγ** = B. *ātčēnāf*, S. *ātšānāyāf* 'without him,' we find it pronounced as *t* before the following **β**. In Stern it also represents the final **ت** in **αλχιπριτ** = **الكبريت** 'sulphur'; **αλαανκαροτ** = **العنزروت** 'gum', etc.; but usually stands for **د**, as in **ταπερι** = **دبر** 'treat'; **αλγατιτ** = **الحديد** 'iron,' etc. **T** also represents Arabic **ض**, as in **απιατ** = **ابيض** 'white.'

14. **Φ** is always *v*; thus, **φηεταγ** = B. *viētāf*, S. *viātāf* 'he who.'

15. It is difficult to formulate a rule as regards χ . It is pronounced as hard *k* in native words; thus, $\mu\chi\alpha\kappa\iota$ = B. *pīkākī*, S. *bīkākī*; but in foreign words it is generally *h* or *ch*; thus, Greek $\chi\omega\rho\iota\varsigma$ = B. and S. *hōrīs*; $\alpha\rho\chi\eta$ = B. and S. *ārchē*. In Upper Egypt, however, $\psi\gamma\chi\eta$ is pronounced *psīkī* with *k*. In Stern, again, we find $\chi = k$: $\alpha\lambda\chi\epsilon\nu\omicron\gamma\eta$ = الكانون 'brazier'; and also $\chi = h$: $\alpha\lambda\chi\alpha\rho\omicron\omicron\pi\epsilon$ = الخروب 'siliqua.'

16. ψ is a ligature consonant = *ps*, as $\theta = th$.

17. ω is pronounced *š* in both dialects; thus, $\omega\omega\pi$ = B. *šōpī*, S. *šōbī*. In $\omega\tau\alpha\zeta\omicron\gamma$ the ω is pronounced in B. with a prosthetic vowel; thus, *ēštāhōf*, but S. *štā^hhōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives $\omega = š$, as $\alpha\omega\omega\eta\lambda\alpha\varsigma$ = الشيراز , etc.

18. η = *f* in Upper and Lower Egypt; $\eta\alpha\gamma\chi\eta$ = B. *nāf'kī*, S. *nāf'kā*. In Stern, only the word $\varsigma\iota\eta$ = سفة shows $\eta = \text{ف}$, which is elsewhere represented by β , *q. v.*

19. β = *h* in Cairo and Assuân; thus, $\beta\epsilon\eta$ = B. *hēn*, S. *hān* 'in'; $\beta\alpha\tau\epsilon\eta$ = B. *hātēn*, S. *hātān* 'apud, junta.' In some parts of the Delta it is pronounced *k'*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. ζ is now pronounced in both dialects exactly like the Arabic medial ح = *h*; thus, $\omicron\gamma\omicron\zeta$ = B. *āōh*, S. *ō^hāh* 'and.' For $\zeta\lambda\iota$, B. has *ēh'ī* and S. *āh'ī*, with prosthetic *ē* and *ā* respectively. *Hori* = ح appears also in $\mu\iota\varsigma\alpha\zeta$ = *ēmsāh* = modern Egyptian Arabic *tīmsāh* 'crocodile'; but in Stern it also represents خ , as in $\alpha\varsigma\varsigma\epsilon\rho\eta\eta\zeta$ = الزرنيخ 'arsenic,' and ح : $\alpha\omega\omega\alpha\zeta\epsilon\rho\iota$ = الشحار 'soot.'

21. χ is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic ج , which, however, has two distinct pronunciations between Cairo and Assuân. Arabic ج appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiūt we hear ج as *gy*, at

Luxor as *āy*, and at Assuān practically as *āsy*. Thus, the word **جمل** 'camel' is uttered *gēmēl*, *gȳēmēl*, *āyēmēl*, and *āsyēmēl*, respectively, at the places just mentioned. In the Soudan, Arabic **ج** is plain *j* (**جام** = *jēmēl*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *ž* heard, which is the regular usage in the Syrian towns (**جام** = *žēmēl*). The Coptic **ⲭ** does not, however, correspond *exactly* to the Egyptian Arabic **ج**. Thus, in Cairo **ⲭ** is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, **ⲀⲮⲭⲐⲐⲐ** = *āyḡōs* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *ž*, a sound unknown in Egyptian Arabic; thus, **ⲭⲉ** = B. *žē* 'that'; **ⲙⲡⲉⲓⲕⲭⲓ** = *mpēfžī* 'he does not say,' etc. In Assuān, on the other hand, I heard **ⲭ** as *g* in every position; thus, **ⲀⲮⲭⲐⲐⲐ** = *āyḡōs*, **ⲭⲉ** = *gē*, **ⲙⲡⲉⲓⲕⲭⲓ** = *mbāfḡī*, etc. In a number of other places in Upper Egypt, however, **ⲭ** is pronounced *āy* (cf. the list of the consonantal names above, according to which even at Assuān the consonant is named *Dyandȳu*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of **ج** is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to **ⲭ** the *g*-sound, which is apparently unnatural at Assuān.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian **ج**. Did the first Arabic-speaking conquerors of Egypt utter the **ج** as *g* or as *j*? It is true that *g* for **ج** is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that **ج** is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce **ج** as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dsy* at the end of words. This undoubtedly shows, then, that **ج**

= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of ج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by **ḡaḡar** (*ḡaṣṣar*), and of الزنجار 'verdigris' by **accinḡar** (*assinṣār*)? The consonant *šima* **ḡ** is pronounced *ḡḡ* in Cairo with prosthetic *č*, and *š* in Assuān and Upper Egypt generally (only at Abydos sometimes *ḡ*); thus, **ḡol** B. *ḡḡol*, S. *šol*. For **atḡenoyq**, however, we see B. *atčēnāf*, S. *atšānāyāf*. In other words, **ḡ** represents, nearly everywhere, in Egypt, a *č*- or *š*-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written ج was uttered either *ž* or *j* (thus, حجر = **ḡaḡar**, *ḡaṣṣar*) and not hard *g*, which would probably have appeared as **ḡaxar**, *ḡaxar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where ج was uttered as *j* or even *ž*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g. **ḡe** = B. *žē* for S. *gē*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of ج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the ج as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

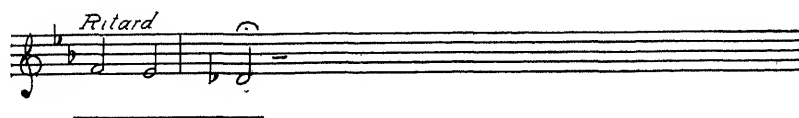
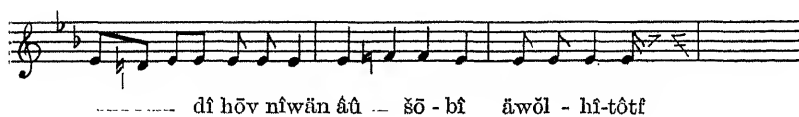
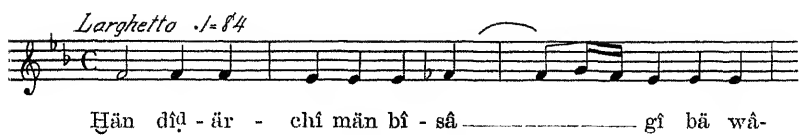
22. **ṭ**, **ṭ** = *dī* all over Egypt; thus, **ḡnōyṭ** = B. and S. *ḡnōdī*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *mān* (Greek μέν); B. *ēpōnē* = S. *āōnē* (with the indefinite article); B. *īōlē ēpōnē nē ēvāōmī* = S. *ō'ālē ēndē ōnēlē vī'vōdīmī*; B. *āfērūōmī* = S. *āf'ūōmī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ōnēlē*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *ē* in *dī'ārēhī* is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *Ō'nāidī* 'God' (musical pronunciation for *Ō'nō'dī*), does not end, but interrupts a sense phrase; thus, *ō'ālē nā Ō'nāidī bā bisāgī* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisāgī* 'he was the word.' The entire chant modulates solely between *f*-natural and *ā*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and



vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.



I. THE RIVER SIPRA AT UJJAIN.

*Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.*¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Qūdraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel ; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Karnapūraka's monstrous victim in the *Mṛcchakatikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

¹ A continuation of the first series, which appeared in the Journal, vol. xxii, 1901, pp. 321-332.

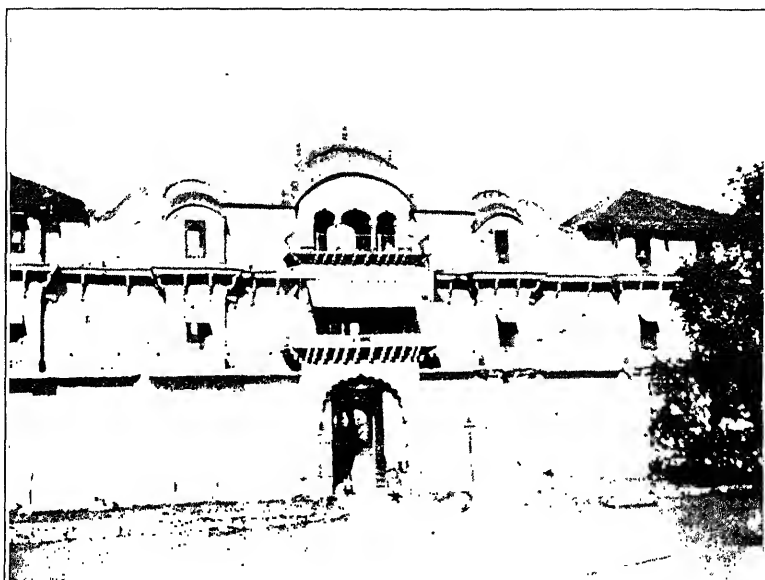
beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning Mantharā of the Rāmāyaṇa. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama's palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kālī. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.¹

Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a fane of Īiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

¹ The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SAGARA LAKE AND THE TEMPLE
OF HARI-SIDDHI AT UJJAIN.

twelve columns, as a cloistered walk, is made the *pradakṣiṇa*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Lakṣmaṇa on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim iles purohitam yajñasya devam ṛtvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Śiva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakatikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'baksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Śiva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Nārāyaṇa Jyotiṣi and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

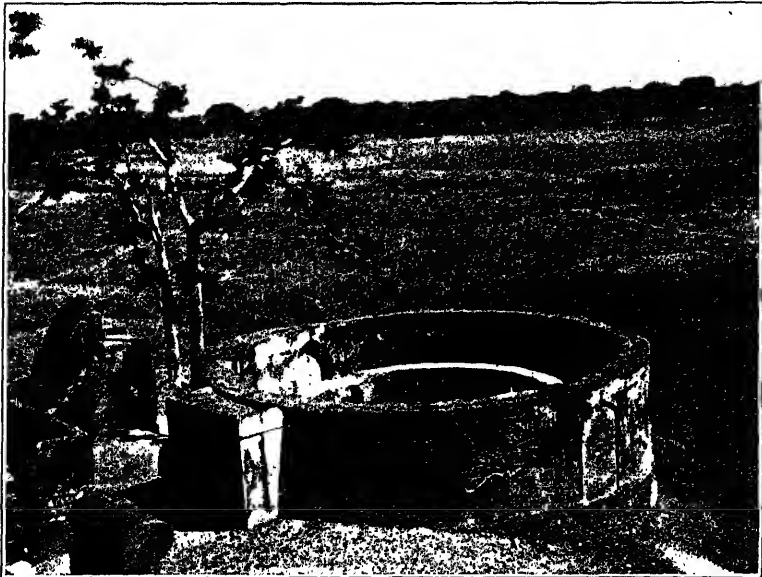
It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Yāsuradattā*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Dīvālī, or Feast of Lanterns. Near by was a good specimen of a *vaṭa-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Śiprā*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of 'Sipra's breeze' (*Megh.* i. 31, *śiprāvāta*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuvaṅśa* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Raghu.* 6. 35 *śiprātarāṅgānilakampitāsu udyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.



IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.

Not far beyond was a place marked off in a square of about twenty feet for the *paṇḍita*, and near by was a Hindu, who, in accordance with the old Grhya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *ṛṣi* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the Gītā on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

This observatory was erected about A. D. 1724, by Jayasinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or

weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*digamāṣa-gantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakaṭikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avantī-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.

out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartṛhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

2. Bhartṛhari's Cave.

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall, after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartṛhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartṛhari's teacher, Gorakṣanātha, in the center, and on the left the moralist's nephew, Gopī-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!¹

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Macchendranātha, the Gurm of Bhartṛhari's own teacher. Near by, in another passage or recess, was a part of a large *liṅga* of Śiva, known as the Čaṅkara-Siṅha Linga. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

¹ On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 43, 48.

Inquiry with regard to Bhartṛhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Saṃnyāsīn. This is a different story from the familiar one in the commentator to the famous *dhik*-verse (*Nṛtiṣataka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālātī-mādhava*, describing her as the terrible goddess Cāmundā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in *JAS.* xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*khara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākāla-rana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Īṣa. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

¹ I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208; Lassen, *IA.* ii² 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.

the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.¹

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

¹ On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daṅgaratha festival in October on the ninth day (*navmī*) of the month *Āṣvina*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Çūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvāṣī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Caṇḍakāuṣika* is sometimes played at Ujjain in a Marāṭhī version; and also the *Mṛcchakaṭikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Çakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

The Relation of the Vedic Forms of the Dual.—By Dr.
GEORGE M. BOLLING, Catholic University of America,
Washington, D. C.

THE beginning of the understanding of the Vedic endings of the dual *-āu* and *-ā* dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublings of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: *-ā* before consonants and in pause; *-āu* before all vowels except *u*; before *u* the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *átta* and Gothic *ahtau* can represent neither **ōktō* nor **ōktōu*, it follows that the parent language must have possessed also the form **ōktōu*, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in *-ā*, *-āu*. The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I² pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmaṇas, the Sūtras, and in general the later literature.

The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the *Rig Veda*. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JLOS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā-* zu den *āu-* formen wie 1129: 171, also sind die *ā-* formen die alten, aus ihnen entwickeln sich erst die *āu-* formen und gelangen schliesslich zur allein herrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu-* forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu-* form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always $-āu$, that in the period when the old *samādhi* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became $-ā$, but that later the relaxation of these rules allowed $-āu$ to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that $πεπνσται$ would have reverted to $*πεπνθται$ at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, *Griech. Gram.*³ p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only $-āv$ before vowels, $-ā$ before consonants and in pause, how did the form in $-āu$ develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in $-āv$ was analogically transferred to the position before consonants, that in this position it became $-āu$ and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending $-āv$, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of $-āv$ followed by a vowel, the v is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with \tilde{n} , which are identical with cases like $\tilde{u}rmis > *u\tilde{u}rmis$; Brugmann, *Grundr.* I² p. 302—hence it is at least extremely improbable that an ending $-āv$ would be abstracted from such a situation.¹ Thirdly, this ending $-āv$ would not

¹ From $tā | vaçvinā$, if sufficiently frequent, one might expect the development of $*vaçvinā$ or of an euphonic v comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form $tāv$.

become *-āu* before all consonants; cf. the medial forms *vāja-dāvnām*, *sahasradāvnām*, *arāvṇaḥ somapāvnām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv n-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ō* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-āu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ō* and *-ōu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-a*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MC.* i, 226 ff., believed that they preserved the ending of the consonantal stems **pāda* = *πῶδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,

and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskenasts.

Of the material collected by Lanman, *Noun Inflection*, p. 342, is to be set aside, first, *aṣṭa*, RV. x. 27. 15. The *sanādhī* conceals the quantity of the final, but, conceding that the *pudāpāṭha* is correct, *aṣṭa* can be due only to the analogy of *supta* (cf. Brugmann, *Grundr.* ii, 480), *nava*, *duṣa*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *pudāpāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhṛtavratā*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rig-veda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnāv*. Almost all the other examples are either *dvandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6^b, *indrāvaruṇa*, i. 17. 3^b, 7^a, 8^a, 9^b, we have really two vocatives *indrā varuṇa*, (compare, for example, *varuṇa mītra sādathah*, v. 67. 2^b), and that the shift of accent, whether made by the poets or diaskenasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5^b, *indrā yō vām varuṇa dāgati tman* with viii. 25. 2, *mītrā tānā na rathyā varuṇo yāṣca sukrātuh*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1^a, *ūd vām cākṣur varuṇa supratīkam*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *αἰρέ, φέρε, ἄγε* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6^a; 66. 6^b, and vii. 85. 4, where the epithet *āditya* suggests especially Varuṇa. If, on the contrary, *varuṇa* is explained as = *varuṇā* = *mītrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12^a; viii. 9. 6^b; *pāūra*, v. 74. 4; *vīra*, vi. 63. 10^c. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mitra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in -*ā* to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of -*āu* took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde'va* are not analogical but contain the old form of the dual of consonant stems = $\pi\acute{o}\delta\epsilon$ (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that **pāda*= $\pi\acute{o}\delta\epsilon$ fell under the analogy of *aṣvā aṣvān aṣvāv* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: **nara*= $\acute{\alpha}\nu\acute{\epsilon}\rho\epsilon$, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets **nara narā*, **aṣvina aṣvinā*, etc. The latter form was then generalized, and under its influence **pāda* was supplanted by *pādā*. After this the proportion *aṣvā: aṣvān: aṣvāv=pādā: s* yields the forms *pādān* and *pādāv*. That the form *pādā* for *pādāv* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.

Contributions from the Jāiminīya Brāhmaṇa to the history of the Brāhmaṇa literature.—By Professor HANNS OERTEL, Yale University, New Haven, Conn.

Fourth Series:¹ Specimens of verbal correspondences of the Jāiminīya Brāhmaṇa with other Brāhmaṇas.

A NUMBER of passages from the Jāiminīya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmaṇas of the Kuruṇācālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

² Cf. also ÇB. xiv. 6. 9=Bṛh. Ār. Up. iii. 9.

³ Cf. Oldenberg, Deut. Litt. Zeit. 1897, col. 731.

⁴ Cf. on this question: Geldner, Ved. Stud. I (1889), p. 290; Oldenberg, Gött. Gel. Anz. 1890, p. 419 and Deut. Litt. Zeit. 1897, col. 731; Lévy, La doctrine du sacrifice (1898), p. 7; Finot, Rev. de l'histoire des religions xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and American Journal of Philology xx (1899), 446; Sieg, Sagenstoffe des Rg-veda (1902), p. 33; Henry, Revue Critique, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŚB. have been translated, an English version of the JB. extracts is here omitted.

I

JB. i.

ŚB. i.

७४. *namaḥ pitṛbhyāḥ*
pūrvasadbhya¹ namas sākā-
kañniṣadbhya² | yuñje³
vācam gatapadīm gāye
sahasravartanīm⁴ | gāya-
tram trāiṣṭubham jagad |
viṣvāvrūpāṇi sambhṛtaṁ⁵
devā okāṁsi cakrira⁶ iti.⁷
yan namaḥ pitṛbhyāḥ
pūrvasadbhya⁸ iti pitaro
vā atra pūrva upasīdanti.⁹
na tebhya evāi 'tan namaska-
roti. namas sākāñni-
ṣadbhya¹⁰ iti yāir eva brāh-
maṇāis saho 'pasīdaty ārtviṣ-
yaṁ kariṣyaṁs¹¹ tebhya evāi
'tan namaskaroti. yuñje vā-
cam gatapadīm iti vācam
evāi 'taḥ chatapadīm yuñkte.¹²
gatapady ṛk gatapadī. gatasā-
gāye sahasravartanīm¹³
iti yuktām evāi 'nām etat saha-
mānaṁ ca karoti. 11. gāye
sravartanīm¹⁴ bhūtām gāyati. sahasravartanī 'ti sāmā
gāyatraṁ¹⁵ trāiṣṭubham vāi sahasravartanī. sahasra-
jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.

¹ A. pūrvavatsebhyo. B.C. pūrvāṁsadbhya. ² All MSS. sākāniṣ-.

³ A. yuke. ⁴ B.C. -nīm. ⁵ So all MSS.

⁶ A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads *sakhībhyāḥ* for *pitṛbhyāḥ*, *sākāñniṣebhyāḥ* for *sākāñniṣadbhya*; *sahasravartanī* for *sahasravartanīm*; and *sambhṛtā* for *sambhṛtam*.

⁷ A. ti. ⁸ A. pūrvasakṣya. ⁹ C. upadiṣanti. ¹⁰ A. -niṣamya.

¹¹ A. kariṣyas; B.C. kariṣyāse. ¹² All MSS. yukte.

¹³ All MSS. -nīm. ¹⁴ B.C. -nīm. ¹⁵ A. tāy-. ¹⁶ B.C. jagam.

savanāni tāny evāi 'tenā' 'tman gāyatram trāiṣṭubham
parigrhṇite. viṣvā rūpāṇi jagad iti. gāyatram vāi prā-
samhṛtam² iti yajñō vāi tūhsavanani trāiṣṭubham mā-
viṣvā rūpāṇi yajñam evāi 'tena dhyamānāni savanani jāga-
samhharati. devā okāṇsi tam tṛtīyasavanam. savanāny
cakrira³ itī⁴ sa devam evāi eva tu yathāsthānani yathārū-
'tena yajñani kurute. paṇi kalpayati. 13. viṣvā
rūpāṇi samhṛte 'ti. viṣ-
vam eva tad vīttam ātmane ca
yajamānāya ca samhharati.
14. devā okāṇsi cakrira
iti. 15. oko hā 'smiṇ yajñāḥ
kurute ya evam veda.

75. asurbindo⁵ hāu' ddālakis⁶ 16. asitamṛgā ha sma vāi
sāmānām ujjagāu. tam u hā purā kacyapā udgāyanti. atha
'sitamṛgā itī kacyapānām putrā ha yuvānam anīcānani kusu-
rūḥ ko nu no 'yam nṛcaṇsako
rubīndam āuddālakim brāh-
'nta udgāyati. ete 'mam anuvy-
āharisyaṃa iti. te hā 'nuvyā-
'cūḥ pari rāi no 'yam ārtvij-
harisyaṃta āstāvam upasecūḥ. yam ādatte hante 'mam anu-
sa ho 'vāra namo brāhmaṇā
ryāharāme'ti. tam hā 'nuvyā-
astu purā vā aham adya prā-
harisyaṃta upaniṣedūḥ. sa ho
taranuvākād gāyatrena viṣva-
'vāca brāhmaṇā namo vo 'stu.
rūpāsu yajñani samasthāpa-
prāhṇe vā aham yajñani sam-
yam. sa yathā gobhīr gavāyam
asthāpayam. yathā tu vāi
itvā gramānam abalam anu-
grāmasya yātasya gṛhāni vā
saminudev evam vāve 'dam yaj-
bhagnani vā 'nisamāvahed
ñagarāram anusaminudāma iti. evam vā aham yajñasyā 'to
te ho 'tthāya pravavrajur
'dhikarisyāmi'ti. te ha him-
nāmo 'smāi brāhmaṇāyā 'stu
kṛtyo 'ttasthūḥ ka idam asmā
vidāni vā ayam idani cakāre'ti. avocal iti.
purā ha vā asya prātaranuvā-
kād gāyatrena viṣvarūpāsu
yajñas samsthito bhavati ya
evam veda.

76. tad āhuh⁷: adhvarīyo kim 7. tad upavādo 'sti: adh-
stutam stotram hotā⁸ prātar-
stutam stotram hotā
vāryō kim stutam stotram hotā
anuvākenā⁹ 'nvaçaṇsīd¹⁰ iti. prātaranuvākenā 'nvaçaṇsīd

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. ti. ⁵ A.B. asurvindo.

⁶ A. ddāprakī. ⁷ A. ār. ⁸ C. om. ⁹ All MSS. -taranvāk.

¹⁰ All MSS. 'vaç; C. -īr.

akarma vayan̄ tad yad usmā- iti. sa brāyād akārsam aham
kan̄ karme 'ty āha hotāram tad yan mama karma hotāram
pṛechate 'ti.

hotāḥ kiṁ stutaṁ stotram¹ hotāḥ kiṁ stutaṁ stotram
prātaranuvākenā 'nvaçānsīr² prātaranuvākenā 'nvaçānsīr
iti. akarma vayan̄ tad yad iti. sa brāyād akārsam aham
asmākan̄ karme 'ty āha 'dyā- tad yan mama karma 'dyātā-
tāram pṛechate 'ti.

udgātāḥ kiṁ stutaṁ stotram udgātāḥ kiṁ stutaṁ stotram
hotā prātaranuvākenā 'nva- hotā prātaranuvākenā 'nva-
çānsīr³ iti. akarma⁴ vayan̄ çānsīr⁵ iti. sa brāyād akārsam
tad yad asmākan̄ karme 'ti aham tat yan mama karmā
brāyād ugāsisma⁶ yad atra⁷ ge- 'yāsīsam yad geyam iti.
yam iti.

8. tam̄ ced brāyus tam̄ vā⁸ tvam agāsīr na jyotir̄ iti. 9. sa
agāsīr⁹ na jyotīnsī¹⁰ 'ti jyotīnsy brāyāj jyotīs tena yena jyotir̄
evā 'ham agāsīsam̄ iti brāyān̄ jyotīs tena yena 'ry jyotīs tena
na tamānsī¹¹ 'ti jyotīs tad yad yena gāyatṛī jyotīs tena yena
ry¹² jyotīs tad¹³ yad¹⁴ sāmā¹⁵ jyo- chando jyotīs tena yena sāmā
tis¹⁶ tad yad devatāi 'tāni vā jyotīs tena yena devatā jyotir̄
aha jyotīnsy agāsīsam̄ yuṣmān̄ evā 'ham agāsīsam̄ na tamo
eva tamasā pāpmanā vidhyānī yuṣmāns tu pāpmanā tamasā
'ti. tamasā cāi 'vāi 'nāns̄ tat vidhyānī 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāns̄ tat tamasā vidhyati.

II

JB. i.

ÇB. xi.

19. 1. vāg vā¹¹ agnihotrī. 3. 1. 1. vāg gha vā etasyā
tasyāi mana eva vatsaḥ. man- 'gnihotrasyā 'gnihotrī. mana
asā vāi vācam prattān̄¹² duhre¹³ eva vatsaḥ. tad idam manag
vatsena vāi mātaram prattān̄ ca vāk ca samānam eva san
duhre. ¹⁴ tad vā idam manah¹⁵ nāne 'va. tasmāt samānyā

¹ A. hotram; C. inserts hotā. ² C. -īd. ³ C. karma.

⁴ A. gāçīṣṭha, B.C. agāsīṣṭha, but a first person is demanded.

⁵ A. utra; B.C. have yatatra for yad atra. ⁶ C. mā.

⁷ C. agāmasīr. ⁸ A. -tīnsi and omits iti. ⁹ B.C. insert sāmā.

¹⁰ B.C. om. ¹¹ B. inserts yad. ¹² B.C. pratt-.

¹³ A. duḥpre, B. dampre, C. dupre.

¹⁴ A. dumāi, B.C. damhre. Cf. TMB. xiii. 9. 17, evam eva prattān̄
dugdhe. ¹⁵ A. -nuḥ.

pūrvam tatpaccā vāg anveti. rajjvā vatsam ca mātaram cā tasmācāt vatsam pūrvam yantam 'bhīdadhati teja eva graddhā paccā mātā 'nveti. hṛdayam satyam ājyam.

eva medhy¹ upadohanī² prāṇo rajjuh. prāṇenāi 'va³ vākyam manas cā 'bhīhite. rajjvā vāi vatsam ca mātaram cā 'bhīda-

dhāti.
2. *tad dha janako vāideho yājñavalkyam papraccha vet-*
thā 'gnihotram yājñavalkyā³
iti. vede 'ti ho 'vāca. kim iti.
payo iti.

3. *yat payo na syāt kena juhuyā iti. vrīhiyavābhyām*
iti. yad⁴ vrīhiyavāu na syā-
tān kena juhuyā⁵ iti. yad
anyad dhānyam tene 'ti.⁶ yad
anyad dhānyam na syāt kena
juhuyā iti. āraṇyābhir⁷ oṣa-
dhībhir iti. yad āraṇyā⁸ oṣa-
dhayo na syuḥ kena juhuyā⁵
iti. adbhīr iti. yad āpo na
syuḥ⁸ kena juhuyā⁵ iti.

4. *sa ho 'vāca na vā iha*
tarki kin canā 'sīd athāi 'tad
ahūyatāi⁹ 'va satyam graddhā-
yām iti. tān ho 'vāca vetthā
'gnihotram yājñavalkya. na-
mas te 'stu. sahasram bhugaro
dadma iti.

5. *atha hāi 'nam upajagāu*
kin svid vidvān¹⁰ pravasaṭy¹¹

2. *tad dhāi 'taj janako vāi-*
deho yājñavalkyam papraccha
vetthā 'gnihotram yājñavalkyā³
iti. vedasamrād⁴ iti. kim iti.
payo eve 'ti.

3. *yat payo na syāt kena*
juhuyā iti. vrīhiyavābhyām
iti. yad vrīhiyavāu na syā-
tān kena juhuyā iti. yā anyā
anyad dhānyam tene 'ti.⁶ yad
oṣadhaya iti. yad anyā oṣa-
dhayo na syuḥ kena juhuyā iti.
yā āraṇyā oṣadhaya iti. yad
āraṇyā oṣadhayo na syuḥ kena
juhuyā iti. vānaspatyene 'ti.
yad vānaspatyam na syāt kena
juhuyā iti. adbhīr iti. yad
āpo na syuḥ kena juhuyā iti.

4. *sa ho 'vāca na vā iha*
tarki kin canā 'sīd athāi 'tad
ahūyatāi 'va satyam graddhā-
yām iti. vetthā 'gnihotram
yājñavalkya dhenugatan da-
dāmī 'ti ho 'vāca.

5. *tad apy ete glokāḥ: kin*
svid vidvān pravasaṭy agniho-

¹ *medhī* equivalent to *methī* (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the *methī* and *rajju* together.

² *upadohanī*, this adjective appears to be an *āp.* *ley*.

³ The *pluti* is not marked. ⁴ A. *ya*, B.C. *yāu*. ⁵ C. *-yād*.

⁶ All MSS. *tene*, omitting 'ti. ⁷ A. *āraṇy-*. ⁸ All MSS. *syur* *iti*.

⁹ A.B. *ahūyata* *iva*, C. *ahūyanāi* 'va.

¹⁰ A. *kin* *vidvān*, B. *kin* *civdān*, C. *kismi* *vidvān*.

¹¹ A.B. *prasavasati*, C. *prasavasayati*.

20. 1. *agnihotrī gr̥hebhyaḥ trīgr̥hebhyaḥ katham̐ svid asya kathā tad asya kāvyaṁ kathā kāvyaṁ katham̐ saṁtato agni-saṁtato 'gnibhīr iti yad agnīm bhīr iti katham̐ svid asyā 'napa-adhāyā¹ 'thā 'paprasarati² proṣitam bhavati 'ty evāi 'tad katham̐ asyā³ 'napaprositam āha. bhavati 'ti.*

2. *sa ho 'vāca vājasaneyo yo 6. yo javiṣṭho bhuvaneṣu sa javiṣṭho bhuvaneṣu sa vidvān vidvān pravasan vide tathā pravasan vide⁴ tathā tad⁵ tad asyā kāvyaṁ tathā saṁtato asyā⁶ kāvyaṁ tathā saṁtato agnibhīr iti mana evāi 'tad āha 'gnibhīr iti. mana iti ho 'vāca manusāi⁷ vā 'syā 'napaprositam mano vāva⁸ bhuvaneṣu javiṣ- bhavati 'ti. ṭham manasāi⁸ vā 'syā 'napa-prositam bhavati 'ti ha tad uvāca.*

3. *atha hāi 'nam upajagāu 7. yat sa dūrāṁ paretya yat⁹ sa dūrāṁ paretya 'tha atha tatra pramādyati kasmint tatra pramādyati kasmīn sū sū 'sya hutāhutir gr̥he yām 'sya hutāhutir gr̥he yām asya asya juhvati 'ti yat sa dūrāṁ juhvati 'ti. paretya 'tha tatra pramādyati kasmīn asya sū 'hutir hutā bhavati 'ty evāi 'tad āha.*

4. *sa ho 'vāca vājasaneyo yo 8. yo jāgāra bhuvaneṣu viṣvā jāgāra¹⁰ bhuvaneṣu sa vidvān jātāni yo 'bibhaḥ. tasmint sū pravasan¹¹ vide¹² tasmīn sū 'sya 'sya hutāhutir gr̥he yām asya hutāhutir gr̥he yām asya juh- juhvati 'ti. prāṇam evāi 'tad vati 'ti. prāṇa¹³ iti ho 'vāca. āha. tasmād āhaḥ prāṇa evā prāṇo vā¹⁴ bhuvaneṣu jāgarah 'gnihotram iti. prāṇa evā 'sya sū hutāhutir¹⁵ bhavati. tasmād āhaḥ prāṇo 'gnihotram iti yāvad dhy eva prāṇena prāṇiti tāvad agni-hotram juhoti.*

¹ A. āthāya. ² A. paprasarati. ³ C. asyān. ⁴ C. pravasan cide.

⁵ B.C. omit. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid.

⁹ All MSS. yat. ¹⁰ All MSS. jāgārar. ¹¹ A. prasavasan.

¹² A.B. vide. ¹³ B.C. -ṇā. ¹⁴ All MSS. vā. ¹⁵ A. hukāhutir.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotrī*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āharanīya* and *gārhaapatya* fires.

JB. i.

ÇB. xii.

51. 1. *dirghasattram ha vā eta upayanti ye 'gnihotram etad dha vāi sattram juhvati. etad vāi jarāmāryam jarāmūrīyam.*¹ *jarayā vā hy sattram yad agnihotram. jaravā 'smān mucyate*² *mṛtyunā ayā vā hy evā 'smān mucyante vā. mṛtyunā vā.*

2. *tad āhuḥ: yad etasya dirghasattriṇo 'gnīḥ juhvato 'gnī antareṇa yuktam vā vi- yāyāt sam vā careyuḥ kiṁ tatra karma kā prāyaścittir iti. kurvīta hāi 'va niṣkṛtīm api he*³ *'ṣṭyā yujeta. tad u tathā 'ṣṭyā yujeta. tad u tan nā 'dri- na vidyād imān vā eṣa lokān yete 'mān vā eṣa lokān anuvī- amunītanute yo 'gnī ādhatte. tanute yo 'gnī ādhatte.*

¹ C. *jurū. jarāmūrīya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *mṛ* 'to die.'

² C. *mucyateta.* ³ A. *etad.*

⁴ The passage *yad . . . careyuḥ* is as follows in A: *yad etasyā agnīn (!) veti yasyā 'ntareṇa yuktam vā 'piyāti sam vā caranti*; in B.C.: *yad etasya dirghasattriṇo 'gnīḥ juhvato 'gnī antareṇa yuktam vā vidhāyāt sam vā careyuḥ kiṁ tatra karma kā prāyaścittir iti khvajño* [C. *yajño*] *vāi cakro* [C. *cako*] *vajño* [C. om.] *vā.*

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff. Etymol. Parerga i. 170; 265.

⁶ A. *hye.*

3. *tasyā 'yam eva loko gār-* 3. *tasyā 'yam eva loko gār-*
hapatyō bhavaty antarikṣaloko *hapatyā antarikṣaloko* 'nvāhā-
 'nvāhāryapacano¹ 'sāu eva loka *ryapacano* 'sāu loka āhavanī-
 āhavanīyāh². *kāmanā vā eṣu yāh.* *kāmanā nvā eṣu lokesu*
lokesu yuktān eā 'yuktān eā vāyānsi yuktān eā 'yuktān
vāyānsi sañcaranti. *sa vīd-* *ca sañcaranti.* *sa yadī hā*
yād yadī me 'pī grāma evā 'syā 'py antareṇa grāmo 'gnān
 'gnān antareṇā 'yāsān nāi 'va vīyāyān nāi 'va me kā canā
 ma ārtir asti na viṣṭir kā 'rtir asti na viṣṭir iti hāi 'va
 cane³ 'ti⁴. *vidyāt.*

4. *trayo ha tvāi grāmyāh* 4. *trayo ha tvāra paçaro*
paçaro jyeṣṭhāh: *durvarāha*⁵ 'medhyāh: *durvarāha* *edukah*
*chukag evā*⁶. *teṣān yadī kaç* *evā.* *teṣān yady adhiçrite*
*cīd antareṇa sam iyetā*⁷ (?) 'gnāhotre 'ntureṇa kaç cit sam-
 kīn tatra karma kā prāyagcīt- *careṭ kīn tatra karma kā prā-*
 tīr iti. *yagcītīr iti.*

52. 1. *tad u hāi 'ke cchā-* *tad dhāi 'ke gārhapatyād*
*dīn*⁸ (?) *uṣṭim*⁹ (?) *evanivapanto* *bhasmo 'pahatyā 'havanīyān*
*yantī*¹⁰ 'dam viṣṇur vica- *nivapanto yantī.* 'duṁ viṣ-
*krama*¹¹ 'ity etaya 'rcā. *ṇur vica-krama ity etaya*
'rcā. *yajño vāi viṣṇus tad yaj-*
ñenāi 'va yajñam amasantān- *mo bhasmanā 'sya padam api-*
vapāna *iti vadantāh.*

*tad u*¹² *tathā na kuryād yo ha* *tad u tathā na kuryād yo hāi*
tatra brūyād āsān vā ayaṁ 'nam *tatra brūyād āsān nvā*
*yajamānasya*¹³ 'vāpsit¹⁴ *kṣipre ayaṁ yajamānasya* 'vāpsit
*paramāsān*¹⁵ *āvapsyate jyeṣṭha-* *kṣipre paramāsān āvapsyate*

¹ All MSS. *vāhāryya*. ² B.C. *ābhav*-. ³ All MSS. *cana*.

⁴ All MSS. *yati*. ⁵ A. *durvā*-. ⁶ All MSS. *cā*.

⁷ A. *sañ neṣṭyeta*, B.C. -*jñ*-. ⁸ All MSS. *cchādīm*. ⁹ All MSS. *uṣṭim*.

¹⁰ A. reads *yantī*, B.C. *yantī*, all MSS. then insert *gārhapatyād āhavanīyān* [B.C. -*yā*] *ninayantīyād* which seems to be erroneously transferred from below, vs. 5. where C. also has *ninayantīyād* for *ninayannīyād*. The reading of B.C. *yantī* would seem to indicate that the quotation *idam viṣṇur*, etc., followed immediately. If the words are not regarded as an interpolation *ninayantī* must be read for *ninayantī yād*.

¹¹ =SV. i. 222 (RV. i. 22. 17) etc. ¹² A. *du* for *tad u*.

¹³ A. *yajāmasyā*. ¹⁴ A. *vāpsant*.

¹⁵ A. *pārānāsān*, B. *vanānāsāvan*, C. *parānāsāvan*.

gr̥hyam¹ rotsyati² 'ti tathā jyeṣṭhagr̥hyam rotsyati 'tī
hūi 'va syāt. 'ṣvaro ha tathāi 'va syāt.

2. ittham eva kuryāt: ud- 5. ittham eva kuryāt: ud-
apātraṁ vāi vo 'dukamaṇḍa- asthātūṁ vāi vo 'dukamaṇḍa-
luṁ vā 'dāya gārhapatyād luṁ vā 'dāya gārhapatyād agra
āhavanīyān nīnayann³ iyaḍ āhavanīyān nīnayann iyaḍ
idaṁ viśṇur vicakrama idaṁ viśṇur vicakrama
ity etayāi 'va 'reā. devapavi- ity etayāi 'va 'reā. yajño vai
traṁ vā etad yad ṛg devapavi- viśṇus tad yajñenāi 'va yaj-
traṁ etad yad āpas⁴. tad yad ūam anusantunoti. yad vāi
evā 'tra yajñasyā 'gāntam bha- yajñasya riṣṭam yad agāntam
vati yad amedhyam āpo vāi āpo vāi tasya sarvasya gāntir
tasya sarvasya gāntir adbhīr evāi 'nat tuc chāntyā
evāi⁵ 'nam tuc chumayanti. gumayati. etad eva tatra
karma.

53. 1. tad⁶ āhuḥ: yad etasya '6. tad āhuḥ: yasyā 'gniho-
dīrghasattrīpo 'gnihotraṁ juh- traṁ dohyamānam skandet kin
vato 'gnihotraṁ' duhyamānam tatra karma kā prāyaścittir
skandet kin tatra karma kā iti. skannaprāyaścittenā 'bhi-
prāyaścittir iti. yad eva tatra mṛgyā 'dbhīr upanītya pari-
sthālyān pariṣṭam syāt tena ṣṭenā juhuyāt. yady u nīcī
juhuyāt. yady u nīcī sthātī sthātī syād yadī vā bhidyeta
syād api vā bhidyeta⁸ kinī⁹ skannaprāyaścittenāi 'va 'bhi-
tatra karma kā prāyaścittir mṛgyā 'dbhīr upanītya yad
iti. skannaprāyaścittiyāi¹⁰ vā anyad vindet tena juhuyāt.
'bhimṛgyā 'skann adhīte

'ty atha yad anyad¹¹ vindet 7. atha yatra skannam syāt
tena juhuyāt. tud abhimṛged askann adhi-

2. yadā vāi skandaty atha ta prajānī 'ti. yadā vāi
dhīyate. reto vāi payo yonir skandaty atha dhīyate yadā
iyam.¹² yonīam evāi 'tad retah dhīyate 'tha prajāyate. yonir
pratīṣṭhāpayaty anuṣṭhyā 'sya vā iyaṁ retah payas tad asyān
retas siktam¹³ prajāyate¹⁴ ya yonāu reto dadhāty anuṣṭhyā
evam veda. amūto¹⁵ vāi par- hā 'sya retah siktam prajāyate

¹ A. jyeṣṭham gr̥ham, B.C. jyeṣṭhyagr̥hyam.

² A. rotsyantī, B. rotsyasī. ³ C. -yañt. ⁴ A. ācas. ⁵ B.C. evāiva.

⁶ A. yad. ⁷ A. agnir āhotraṁ. ⁸ B.C. bhīdetat.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. -ścittī. ¹¹ A. agnīd. ¹² A. yay, B. yonīy yay, C. yonir cay.

¹³ A. siktah. ¹⁴ A. prajāyanta. ¹⁵ All MSS. ahuto.

janya skandati¹ 'hāu² 'śadhayo ya evam etad veda. amito vāi vanaspatayo jāyante. puruṣād divo varṣati³ 'hāu 'śadhayo van-
retas skandati paṇubhyas⁴ tata aspatayāḥ prajāyante. puru-
idaṁ sarvaṁ prajātam. sa śāl retāḥ skandati paṇubhyas
vidyād upa⁵ mā devāḥ prābhū- tata idaṁ sarvaṁ prajāyate.
van⁶ prajātir⁷ me bhūyasy⁸ tad vidyād bhūyāsi me prajā-
abhiḥ chreyān bhaviṣyāmi⁹ 'ti. tir abhūd bahāḥ prajāyā paṇu-
tathā hāi 'va¹⁰ syāt. bhir bhaviṣyāmi chreyān bha-
viṣyāmi¹¹ 'ti.

3. atho yatrāi¹² 'tad vibhin- 8. atha yatrā 'rabhinna-
nam¹³ tad udapātraṁ vāi 'ro syāt tad udasthātīm vāi ro
'dakamaṇḍalāni¹⁴ vo 'panina- 'dakamaṇḍalāni vā ninayet.
yed bhū¹⁵ r bhuvā¹⁶ svar yaḥ vāi yajñasya viṣṭam yad
ity etābhir vyāhṛtibhiḥ. etā aśāntam āpo vāi tasya sarva-
vāi vyāhṛtayas sarvapṛāyaḥ- sya śāntir adbhir evāi 'nat tac
cittayāḥ. tad anena sarveṇa chāntyā samayati bhū¹⁷ r bhū-
prāyaścittim kurute. vaḥ svar ity etābhir vyāhṛti-
bhiḥ. etā vāi vyāhṛtayaḥ sar-
vapṛāyaścittim kurute. vāi prāyaścittim kurute.

54. 1. athāi¹⁸ 'tāni kapālāni tāni kapālāni saṁcītya yatra
saṁcītya yatrā 'havanīyasya bhasmo 'dḥṛtaṁ syāt tan ni-
bhasmo 'dḥṛtaṁ¹⁹ syāt²⁰ tad vapet. etad eva tatra karma.
upanivapet²¹. etad evā 'tra
karma.

2. atho khalv āhuḥ: yat 4. 2. 6. tad āhuḥ: yasyā
prācudḍratasya²² skandet kiṁ 'gnihotraṁ srucyannītaṁ skan-
tatra karma kā prāyaścittir iti. det kiṁ tatra karma kā prā-
ya²³ eva tatra sruci pariṣi- yaścittir iti. skannapṛāyaḥ-
ṣṭam syāt tena juhuyāt. yady cittenā 'bhiniṣyā²⁴ 'dbhir upa-
u nīcī sruk syād api vā bhidyē- nīnīya pariṣiṣṭenā juhuyāt.
ta kiṁ tatra karma kā prāyaḥ- yady u nīcī sruk syād yadi vā

¹ A.C. -atī, B. -atim. ² A. hyāu, B. syāu, C. bhāu. ³ A. paṇurabhas.

⁴ A. yupa. ⁵ B. prābhīvan, C. prābhūn. ⁶ B.C. prajāpatir.

⁷ B.C. bhry-. ⁸ B.C. vā.

⁹ A. vikaṇṇaṁ, B.C. skaṇṇaṁ; the ÇB. parallel suggests vibhinnaṁ; an emendation to viṣyaṇṇam (cf. AB. vii. 5. 2 yasyā 'gnihotraṁ adhi-
ṣṭam skandati vā viṣyandate vā kā tatra prāyaścittir iti) might also
be thought of. ¹⁰ A. -am. ¹¹ B.C. bhū. ¹² A. dhṛtam, B.C. dhṛtaṁ.

¹³ A. asyat. ¹⁴ A. upanired, B. upanikired, C. upanikared.

¹⁵ A. uditasya, B.C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktaḥ¹ praty-
abhimarṣaḥ².

bhidyeta skannapṛāyaścittenāi
'vā 'bhimṛṣyā 'dbhir upanin-
yu yat sthālyām pariṣiṣṭān
syāt tena juhuyāt.

3. tad u hāi 'ke tata eva pra-
tyetyo 'nnayanti. tad u tathā
na kuryāt. yo ha tatra brūyād
yat anenā 'gnihotrenā 'rikṛ-
śn³ nyarṣtat tasmān nā 'sye
'dam svargyam⁴ iṇa bhaviṣyati
tathā hāi 'ra syāt.

7. tad dhāi 'ke pratiparetya
yat sthālyām pariṣiṣṭam bha-
na kuryāt. svargyam vā etad
yat agnihotram. yo hāi 'nan
tatra brūyāt prati nvā ayam
svargāl lokād avāruṣan nā
'sye 'dam svargyam iṇa bhavi-
syati 'tī 'ṣvaro ha tathāi 'va
syāt.

4. ittham eva kuryāt: yatrāi
'ra skandet tad upaviṣed athā
'smiṇ sthālīm āhareyus sruvan⁵
ca⁶ sruvan canirūjya tad⁷ ada⁸
erā 'syo 'mnesyām⁹ 'ty uktam
bhavaty aṭha yathonnūtam un-
nīya samidham ādāya prāk¹⁰
preyāt. tad yathā pratyatthā-
ya mitrān ruded¹¹ evam evāi 'tad
'hutim prāpnoti. tad u hāi
'ka upe 'va labhante 'hutaṇ
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvatī yātayānām hy etad iti
det tad agnāv adhigrityā 'va-
vadantaḥ. tad u tathā na
jyotyā 'puḥ pratyānīyo 'dvāsyā
vidyād yadā vā etad ayātayā-
tad ado hāi 'vo 'mnesyām¹²
ma bhavaty¹³ athāi 'tasyā 'pi
uktam bhavaty aṭha 'tra yathon-
havinātāncanām¹⁴ kurvanti.

8. ittham eva kuryāt: tad
evo 'paviṣed yat sthālyām pari-
ṣiṣṭam syāt tad asmā unnīyā
valhante hutocchiṣṭān vā etad
yātayāma vā etan nāi 'tasya
hotayam iti. tad u tan nā
'driyeta. yadā vā etad ayāta-
yāmā 'thāi 'nau dhavirātān-
canām kurvate. tasmād yat
sthālyām pariṣiṣṭān syāt tad
asmā unnīyā 'hareyur yady u
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvatī yātayānām hy etad iti
det tad agnāv adhigrityā 'va-
vadantaḥ. tad u tathā na
jyotyā 'puḥ pratyānīyo 'dvāsyā
vidyād yadā vā etad ayātayā-
tad ado hāi 'vo 'mnesyām¹²
ma bhavaty¹³ athāi 'tasyā 'pi
uktam bhavaty aṭha 'tra yathon-
havinātāncanām¹⁴ kurvanti.
etad eva tatra karma.

55. 1. tad āluḥ: yadāi 'tas-
ya dīrghasattriṇo 'gnihotram¹⁵

4. 2. 2. tad āluḥ: yasyā
'gnihotram dohyamānam ame-

¹ A. -am. ² A. pratyābhimarṣas. ³ All MSS. -ī. ⁴ A. svargam.

⁵ A. om. ⁶ A. data. ⁷ C. prāñ.

⁸ All MSS. paced (perhaps voced ?); the conjecture is only a makeshift;
cf. AB. ii. 20. 15. ⁹ A. mapānnatyā. ¹⁰ A. bhavatyāt.

¹¹ A. vinātāncanama.

¹² A. om.

juhvato¹ 'gniho-traṁ duhyanā- dhyam āpadyeta kiṁ tatra
nam amedhyam āpadyeta² kiṁ karma kṛ prāyagcittir iti.
tatra karma kṛ prāyagcittir iti. tad dhāi 'ke hotavyam man-
taṁ u hāi 'ke hotavyam eva³ yante prayutam etan nāi 'ta-
manyante na vāi devāḥ kas- syā 'homo 'vakalpate na vāi
māc⁴ cana bībhatsanta⁵ iti va- devāḥ kasmāc cana bībhatsante.
dantaḥ. tad u tathā na vidyāt. bībhatsantāsi tu devāḥ. ittham
puruṣo ne⁶ 'va' bībhatsyād⁷ bī- eva kuryāt: gārhapatyād uṣ-
bhatsate bībhatsantā⁸ tu⁹ de- ṇam bhasma nīruhya tasmānn
vāḥ. ittham eva kuryāt: gār- enaḥ uṣṇe bhasmaṁ tūṣṇīm
hapatasyāi¹⁰ 'vo 'ṣṇam¹¹ bhasma ninayed adbhīr upanīmayaty
nīruhya¹² tasmānn enaḥ tūṣṇīm adbhīr enaḥ āpnoty atha yad
ninayet. tai¹³ na hutam nā anyad vīndet tenu juhuyāt.
'hutam. adbhīr anu- etad eva tatra karma.
nīmayed adbhīr evāi 'nad āpnoty atha
yad anyad vīndet tena juhuyāt.

2. atho khalv āluḥ: yad¹⁵ 3. taṁ āluḥ: yasyā 'gniho-
dugdham¹⁶ amedhyam¹⁷ āpa- traṁ dohitam amedhyam āpa-
dyeta¹⁸ kiṁ tatra karma kṛ yeta kiṁ tatra karma kṛ prā-
prāyagcittir iti. yeṣv¹⁹ evā yagcittir iti. yu evāi 'te 'ṅgā-
'ṅgāreṣv adhigṛāyisyam syāt rā nīrūḍhā yeṣv adhigṛāyisyam
tān eva pratyuhya²⁰ teṣv evāi²¹ bhavati tān pratyuhya tasmānn
'nat tūṣṇīm ninayet. tai na enaḥ uṣṇe bhasmaṁ tūṣṇīm
hutam nā 'hutam. adbhīr anu- ninayed adbhīr upanīmayaty
nīmayed adbhīr evāi 'nad āpno- adbhīr enaḥ āpnoty atha yad
ty atha yad anyad vīndet tenu anyad vīndet tena juhuyāt.
juhuyāt. etad eva tatra karma.

3. atho khalv āluḥ: yad²² 4. taṁ āluḥ: yasyā 'gniho-
adhigṛitam amedhyam²³ āpa- tram adhigṛitam amedhyam
dyeta kiṁ tatra karma kṛ prā- āpadyeta kiṁ tatra karma kṛ
yagcittir iti²⁴. yeṣv evā 'ṅgā- prāyagcittir iti. yu evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bībhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ bībhatsēya from the noun bībhatsā, formed like didṛkṣeya (by-form of didṛkṣenya, Whitney, Gr. § 1217, § 1038), from didṛkṣā Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idum, C. itum.

¹¹ C, 'ṣṇavam. ¹² A. nina iḥya. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yaḥ. ¹⁶ B. gdhar, C. dugdhar. ¹⁷ B.C. mmegdham.

¹⁸ A. -ye. ¹⁹ D.C. yenaṣv. ²⁰ All MSS. pratyuvhīya.

²¹ All MSS. āivāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. trti.

reṣo adhigritam syāt tām eva 'nṅārā nīrūdhā yeṣo adhigri-
 pratyukhya¹ teṣo evāi² 'nat tās- tam bhavati teṣo enat tāsñīm
 nīm nīnayet. tan na hutam juhuyāt tad dhutam ahutam
 nā 'hutam. yad ahāi 'nat³ te- yad ahāi 'nat teṣo juhōti tena
 ṣu nīnayati tena hutam yad⁴ v⁵ hutam yad v enāñs tenāi 'vā-
 enāñs⁶ teno evā 'nugamayati nugamayati tenā 'hutam. ad-
 teno ahutam. adbhīr anūni- bhīr upanīnayaty adbhīr enad
 naryed adbhīr evāi 'nad āpnoty āpnoty atha yad anyad vīndet
 atha yad anyad vīndet teno tena juhuyāt. etad eva tatra
 juhuyāt. karma.

4. atho khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasya⁷ 'gnīho-
 yat prāg⁸ uddrutam⁹ amedhyam trañ srucy amūtam amedhyam
 āpadyeta kiñ tatra karma kā āpadyeta kiñ tatra karma kā
 prāyagcittir iti. tad u hāi 'ke prāyagcittir iti. tad dhāi 'ke
 hotavyam eva manyante pra- hotavyam manyante prayatam
 yatan¹⁰ etan nāi 'tasyā 'homaḥ etan nāi 'tasyā 'homo 'vakalpa-
 kalpata iti vadantaḥ. atha ate na vāi devāḥ kasmāc cana
 hāi 'ke 'dbhīr abhyāsicya¹¹ bībhatsanta iti. tad dhāi 'ka
 parāsiñcanti. tad u tathā na utsicya chardayanti. tad u
 kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'nam
 parāñ vā ayañ idam agnīho- tatra brūyāt parāsiñcata vā
 tram āsiñcat parāseksyate ayañ agnīhotram kṣīpre 'yañ
 'yañ¹² yajamāna iti tathā hāi yajamānaḥ parāseksyate iti
 'va syāt. ittham eva kuryāt: 'ṣvaro ha tathāi 'va syāt. it-
 āhavanīya eva samīdham tham eva kuryāt: āhavanīye
 abhyādhāyā¹³ 'havanīyasyāi samīdham abhyādhāyā 'hava-
 'vo 'ṣṇam bhasma nīrūhya¹⁴ ta- nīyād' eva 'ṣṇam bhasma nīr-
 smīnn enat tāsñīm nīnayet. uha tasminn enad usṇe bhas-
 tan na hutam¹⁴ nā 'hutam. ad- mañs tāsñīm nīnayet. adbhīr
 bhīr anūnīnayed adbhīr evāi upanīnayaty adbhīr enad āp-
 'nad āpnoty atha yad anyad noty atha yad anyad vīndet
 vīndet tena juhuyāt. tena juhuyāt. etad eva tatra
 karma.

¹ A. pratyāhya. ² A. āināiva, B.C. āivāi. ³ All MSS. nas.

⁴ A. yed. ⁵ All MSS. vo. ⁶ All MSS. yenamś. ⁷ C. prā.

⁸ A. udrūtañ, C. hudhra.

⁹ All MSS. pretam. I make the change with some hesitation; cf
 ṣi+pra 1 in PW.

¹⁰ B.C. -sicca.

¹¹ A. yā, B.C. yāy.

¹² A. -dhāyāyā.

¹³ A. nīrūhya.

¹⁴ A. huñ.

2. *atho khalv āhuḥ: yad* 10. *tad āhuḥ: yasyā'gniho-*
avavarṣet kiṃ tatra karma kā trāṇ sruṣy annūtam upariṣṭād
prāyagcittir iti. sa vidyād avavarṣet kiṃ tatra karma kā
upariṣṭān¹ mā ṣukraṃ āgāt prāyagcittir iti. tad vidyād
prajūpatir me² bhūyasy abhūc upariṣṭān mā ṣukraṃ āgann
chreyān bhaviṣyāmī 'ti tathā aṣṭa mām devāḥ prābhūcān
hāi 'va syāt. chreyān bhaviṣyāmī 'ti tena
kāman jukhyād. etad eva
tatra karma.

3. *atho khalv āhuḥ: yat pūr-* 4. 3. 1. *tad āhuḥ: yat pūr-*
vasyām āhutāu hutāyām³ an- *vasyām āhutāyām hutāyām*
gārā⁴ anugaccheyuḥ kvo⁵ 'ta- *athā 'gnir anugacchet kiṃ tatra*
rūṇ jukhyād iti. ya eva tatra *karmā kā prāyagcittir iti. yan*
ṣakalo⁶ 'ntikaḥ⁷ syāt tam adhy- *pratiregām ṣakalam vindet tam*
asyan jukhyād dārāu-dārāu *abhyasyā 'bhijukhyād dārāu-*
hy agnīḥ. sa yadī⁸ tasyām⁹ *dārāv agnir iti vadan. dārāu-*
na tiṣṭhed¹⁰ dhiraṇyam abhi- *dārāu hy evā 'gnīḥ. yady u*
jukhyāt. tad¹¹ agner vā etad *asya hṛdayam ry eva likhed*
reto yad dhiraṇyam ya u vāi *dhiraṇyam abhijukhyād agner*
pitā¹² sa putras tasmād dhi- *vā etad reto yad dhiraṇyam ya*
raṇyam abhijukhyāt.¹³ *u vāi putrah sa pitā yaḥ pitā*
sa putras tasmād dhiraṇyam *abhijukhyāt. etad eva tatra*
karma.

4. *atho khalv āhuḥ: 57. 1.* 4. 2. 5. *tad āhuḥ: yad adhi-*
yād udhigrite yajamāno nri- *grite 'gnihotre yajamāno nri-*
yeta kiṃ tatra karma kā prā- *yeta kiṃ tatra karma kā prā-*
yaṣcittir iti. paryādhāyā¹⁴ *yaṣcittir iti. tul evāi 'nad*
'vāi 'nad viśyandayet. etul *abhiparyādhāya viśyandayed*
evā 'tra karmā 'tho ha khalv¹⁵ *atho khalv āhur etāvati sarva-*
eṣāi 'va¹⁶ sarveṣāṃ haviryajñā- *sya haviryajñasya prāyagcittir*
nām prāyagcittīḥ. iti. etad eva tatra karma.

¹ All MSS. *upariṣṭā*. ² C. *vāi*. ³ A. *yāma*. ⁴ A. *hāṇa*.

⁵ A. *ko*, B.C. *two*. ⁶ B.C. *ṣakrālo*.

⁷ A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*. ⁸ A. *dī*. ⁹ *tasyām* scil. *āhutāu*.

¹⁰ *tiṣṭhed*, *ysthā* with loc. = 'abide by,' 'be satisfied with' (A.B. vii. 18. 4); cf. *stare decisis*. ¹¹ A. *om*. ¹² B.C. *papitā*.

¹³ B.C. *-yād ity*. ¹⁴ B. *mar-*.

¹⁵ All MSS. omit *āhur*, which should probably be inserted. ¹⁶ C. *vava*.

2. *atho khalv āhuḥ*: yat prācy¹ uddrute² yajamāno mriyeta kiṁ tatra karma kā prāyaścittir iti. yad evā 'taç³ caturgrhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyamayet. etad evā 'tra karma.

3. *atho khalv āhuḥ*: yat pūrvasyām āhutān⁴ hutāyām yajamāno mriyeta kiṁ tatra karma kā prāyaścittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnam vā etasyā 'gnihotraṁ⁵ hutam bhavati yasya pūrvā hutā 'hutir⁶ bhavati 'ti vadantaḥ⁷. tad u tathā na vidyān na vāi pretasyā 'gnihotraṁ juhota⁸. yad evā 'taç⁹ caturgrhītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyamayet etad evā 'tra karma¹⁰.

58. 1 tad āhuḥ: yad etasya 4. 1. 9 tad āhuḥ: yasyā dīrghasattriṇo 'gnihotraṁ juh- 'gnihotrī dohyamāno 'paviṣet vato 'gnihotrī duhyamāno 'paviṣet kiṁ tatra karma kā prāyaścittir iti. tām hāi 'ke yajuso 'tthāyagścittir iti. tām¹¹ u¹² hāi 'ke payanty udasthād devy yajuso¹³ 'tthāpayanty avṛttim aditir iti. iyaṁ vā aditir vā eṣā yajamānasya pāpmānam pratidṛçyo¹⁴ 'paviṣati yasyā 'gnihotrī duhyamāno 'payajñapatāv adhād iti. viṣati. tām utthāpayanty ud- āyur evā 'smiṁs tad dudhma asthād devy aditir iti¹⁵. iti vadantaḥ. indrāya kṛṇiyam¹⁶ vāi¹⁶ devy¹⁶ aditir¹⁶ imām vatī bhāgam iti. indri-

¹ C. prācy. ² A.B. udute, C. udrute.

³ All MSS. dayaç, but cf. §3, note⁹. ⁴ B. -tām. ⁵ D.C. -trā.

⁶ For pūrvā hutā 'hutir. A reads purvāhutibhir. ⁷ B.C. ved-.

⁸ A. juhvoti (contaminated spelling from juhvati and juhota?).

⁹ B.C. dayaç. ¹⁰ A. kaṁ. ¹¹ B.C. tad. ¹² A. ama.

¹³ A. yajuso, B.C. yajñaṣo. ¹⁴ A. pratidṛbhyo.

¹⁵ A. om. ¹⁶ B.C. yam.; A. om.

evā 'smāi tad¹ atthāpayanti. yam evā 'smāns tad dadhma āyur yājñapatāv adhā² iti vadantaḥ. mītrāya va-ity āyur evā 'smāns tad dadhati. ruṇāya ce 'ti. prāṇodānau in drāya kṛṇvatī bhā-vāi mītrāvaruṇāu. prāṇodā-gam iti. indriyam evā 'smāns nāv evā 'smāns tad dadhma iti tad dadhati³. mītrāya va-vadantaḥ. tān tasyām āha-ruṇāya⁴ ce⁵ 'ti. prāṇāpā-tyām brāhmaṇāya dadya⁶ād nāv evā⁶ mītrāvaruṇāu prā-yaṁ anabhyāyamiṣyam man-ṇāpānāv evā 'smāns tad dadha-yeta. ārtīm vā eṣā pāpmā-ti⁷ tān⁸ tasyām evā 'hutāu ha-nam yajamānasya pratidygyo tāyām brāhmaṇāya dadati 'pāriṣad ārtīm evā 'smāns tat yaṁ saṁvatsaram anabhyāya-pāpmānam pratimuñcāma iti miṣyanta⁹ bhavanti¹⁰ arṇṇim¹¹ vadantaḥ. asmin pāpmānam nireṣayāma iti vadantaḥ¹².

59. sa¹³ tad u ho 'vāca vāja- 10. tad u ho 'vāca yājñaval-
saneyaḥ: agraḍdadhānebhyaḥ kyaḥ: agraḍdadhānebhyaḥ hāi
hāi¹⁴ 'bhya¹⁵ gāur apakrāmaty 'bhya gāur apakrāmaty ārtyo
arṇṇtyā¹⁶ hāi taṁ vidhyanti.¹⁷ vā ārtīm vidhyanti. ittham
ittham eva kuryāḥ daṇḍam eva kuryaḥ daṇḍenāi 'vāi 'nām
eva¹⁸ labdhvā tenāi 'nām rīpi- rīpiṣyo 'tthāpayed iti. tad
ṣyo 'tthāpayet. tad yathā¹⁹ vā²⁰ yathāi 'vā 'do dhāvayato 'cro
ado²¹ dhāvayato²² 'svaturo²³ vā 'svaturo vā gadāyeta bali-
gadāyate²⁴ yukto vā balinardā varā vā yuktaḥ tena daṇḍa-
upaviṣati tena daṇḍaprajitena²⁵ prajitena tottraprajitena yaṁ
tottraprajitena²⁶ yaṁ adhva- adhvanam samīpsati taṁ sam-
nam kāmāyate taṁ samāṣṇata aṣṇata evam evāi 'tayā daṇḍa-
evam evāi 'tayā daṇḍaprajitayā²⁷ prajitayā tottraprajitayā yaṁ

¹ A. d, B.C. dd.

² B.C. asād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhā.

⁴ All MSS. mītrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes ³ and ⁴; Richter, IF. ix (1898) 29.

⁵ A.B. ve.

⁶ A.B. na vāi, C. om.

⁷ A. -dhato.

⁸ A. ṇ.

⁹ This wording is additional support for Eggeling's translation of the CB. phrase (SBE. xlv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. ahvṛttim.

¹² A. vadanti.

¹³ A. s.

¹⁴ B.C. hyāi.

¹⁵ B. bhyaī.

¹⁶ A. arṇṇa, B.C. adyatyā.

¹⁷ A. vicayanti.

¹⁸ A. e.

¹⁹ B.C. yaṣā.

²⁰ A. vāk, B.C. yā.

²¹ A. do.

²² A. yāmyado.

²³ C. nva-.

²⁴ A. dāyate.

²⁵ A. -pravitena, B. -pracitena, C. prajito.

²⁶ A.B. tottrapracitena, C. om.

²⁷ All MSS. daṇḍapracitayā.

*tottraprajitayā*¹ *yañ*² *svargam svargam lokam samīpsati tam lokam kāmāyate tam samag- samāgnate.* (See end of next paragraph.)
*tām*³ *ātman*⁴ *eva kurvī-*
*tā*⁴ *'tmam*⁴ *eva*⁴ *tac chriyam*
dhatta iti.

60. 1. *tad āhuḥ* : *yad etasya*⁵ 11. *atha ho 'vācā 'ruṇīḥ* :
dīrghasattriṇo 'gnihotram juh- *dyāur vā etasyā 'gnihotrasyā*
vato 'gnihotrivatso naçyet kim 'gnihotry ayaṁ eva vatsa yo
tatra karma kā prayaçcettir 'yam pavata iyaṁ evā 'gnih-
*iti. tad u ho 'vācā 'ruṇīḥ*⁶ *trasthāti. na vā evam vido*
dyāur vā agnihotrītasya āditya 'gnihotri naçyati kva hy asān
*eva vatsa iyaṁ*⁷ *evā 'gnihotra-* *naçyen nāi 'vañ vido*
sthāti. na ha vā evam vido *trasthāti. na vā evam vido*
*'gnihotrivatso naçyati kva*⁸ *hy* *naçyen nāi 'vañ vido*
*esā*⁹ *naçyen*¹⁰ *no vā evam vido* *trasthāti bhidyate kva hī 'yam*
'gnihotram duhyamānam skan- *bhidyeta. griyo vāi parjanya*
*duty*¹¹ *asyām*¹² *hy eva pratīṣṭh-* *varṣati tad vidyāc chremā-*
ati no vā evam vido 'gnihotri *nam me mahimānam adhāra-*
*duhyamāno 'pariçati. yathā*²⁰ *yamāno 'pāriṣṭac chreyān bha-*
*vā esā*²¹ *suspr̥ṣṭam*¹³ *naçaty abhi-* *riṣṭāmī 'ti. tām ātmam eva*
*niçady*¹⁴ *eva tathā*¹⁵ *'varṣīd ity* *kurvītā 'tmam eva tac chriyam*
enām āhuḥ. (See end of pre- *dhatta iti ha smā 'hā 'ruṇīḥ.*
ceding paragraph.) *etad eva tatra karma.*

2. *atho khalv āhuḥ* : *yad*¹⁶ *eṣā* 4. 2. 1. *tad āhuḥ* : *yasyā*
lohitam duhāta kim tatra karma 'gnihotri lohitan duhāta kim
*kā prayaçcettir iti. avṛttim vā*¹⁷ *tatra karma kā prayaçcettir iti.*
eṣā yajamānasya pāpmānam vyutkrāmate 'ty uktvā mekṣa-
pratidṛçya duhe yā lohitam pañi kṛtvā 'nvāhāryupacanam
duhe. sa vyutkrāmate 'ty uktvā pariçrayitavāi brūyāt tasmīn
'nvāhāryupacanam paricchā- *enac chrapayitvā tasmīn tū-*
*dayitavāi*¹⁸ *brūyāt tad adhigri-* *ṇīm juhanyād anīruktam. anīr-*
*tya mekṣaṇam kṛtvā çrupayet*¹⁹ *ukto vāi prajāpatiḥ prajāpat-*
tad eva tūṣṇīm nīnuyet. anīr- *yam agnihotram. sarvañ vā*

¹ A. *tottrapravīṭayā*, B. *tottrapracitayā*, C. *sto*, omitting the rest.

² A. *yā*, C. om. ³ B.C. *nam*. ⁴ B. om. ⁵ A. *ātasya*.

⁶ A. *ruṇī*, B.C. *ruṇīḥ*. ⁷ A. *yaṁ*. ⁸ A. *dvā*, B.C. *tvañ*.

⁹ A.B. *enaṣā*. ¹⁰ A. *naçyan*. ¹¹ A. *askandat*.

¹² A. *tasyā*, B.C. *asyā*; *asyām* scil. *agnihotrasthālyām*.

¹³ A. *sañspr̥ṣṭam*, B. *suspr̥ṣṭam*, C. *sañspr̥ṣṭam*. ¹⁴ A. *-ṣed-*.

¹⁵ A. *tvatā*, B.C. *batā*. ¹⁶ A. *gyad*. ¹⁷ A. *sa*.

¹⁸ All MSS. *paricchādāitavāi*. ¹⁹ A.B. *insert tat*.

²⁰ All MSS. *yadā*. ²¹ All MSS. *eṣā*.

ukto vāi prajāpatiḥ prajāpat- aniruktam. tad anena sarreṇa
yam agnihotram. atho bhūṛ prāyaścittim kurute. tām tas-
bhuras svar ity etābhir yām āhutyām brāhmaṇāya du-
vyāhṛtiḥ. etā vāi vyāhṛta- dyād yam anabhyāgamisya
yas sarvapṛāyaścittayaḥ. tad manyetā 'rtim vā eṣā pāpmā-
anena sarreṇa prāyaścittim nam yajamānasya pratidṛgya
kurute.

duke yā lokitaṁ duha ārtim
evā 'smiṁs tat pāpmānam pra-
timuñcati. atha yad anyad
vindeṭ tena juhuyād anārtenaī
'va tad ārtam yajñasya niṣka-
roti. 'etad eva tatra karma.

61. 1. yad agnayo 'nugac- 4. 3. 3. tad āhuḥ: yasya gār-
cheyuḥ kiṁ tatra karma kā hapatyo 'nugacchet kiṁ tatra
prāyaścittir iti. tam¹ u hāi 'ka karma kā prāyaścittir iti. tam
ulmukād² eva nirmanthanti³ hāi 'ka ulmukād eva nirmān-
yato vāi manusyasyā 'ntato thanti yato vāi puruṣasyā 'nta-
naggyati tato vāra sa tasya to naggyati tato vāi sa tasya
prāyaścittim⁴ icchata iti vad- prāyaścittim icchata iti vad-
antaḥ. tad u tathā na vidyāt. antaḥ. tad u tathā na kuryāt.
ulmukam⁵ hy eva tatu ādāya ulmukam ha vāi vā 'dāya ca-
cared ulmukasya⁶ vā 'vavraṣ- reyur ulmukasya vā 'vavraṣ-
cam⁷ ittham⁸ eva kuryād ulmu- cam ittham eva kuryād ulmu-
kād⁹ evā 'pacchidyā 'raṇyor kād āṅgāram ādāya tam araṇ-
abhivimanthed¹⁰ upo¹¹ ha tam yor abhivimanthiṇyād upo ha
kāmam āpmoti ya ulmukamath- tam kāmam āpmoti ya ulmu-
yo¹² upo¹³ tam¹⁴ yo 'raṇyoh. kamathya upo tam yo 'raṇyoh.

2. atho khalv āhuḥ: yad etad eva tatra karma.
āhavanīya udhṛto¹⁵ 'nugac- 2. tad āhuḥ: yasyā 'havanī-
chet kiṁ tatra karma kā prā- ya udhṛtaḥ pūrā 'gnihotrād
yaścittir iti. anugato vā eṣa anugacchet kiṁ tatra karma kā
tāvad bhavati yāvad gārhapat- prāyaścittir iti. gārhapatyād

¹ tam scil. gārthagatyam. The change from the plural agnayaḥ is abrupt. There may be an omission.

² A. ujukād, B.C. ulmukād.

³ B.C. -manthayanti.

⁴ B.C. -tam.

⁵ A.B. ulmuk.

⁶ A. vavṛceiṇ, B.C. dyaṣcaṇ, C. dyaṣcechant.

⁷ C. ittham, B. ithem.

⁸ B.C. -theṇd.

⁹ B.C. udupā, A. upā.

¹⁰ A.B. unmukamathyā, C. -kamasyā; all MSS. insert yām.

¹¹ A. umapo.

¹² A. tath, B. tay, C. rtthay.

¹³ All MSS. udhṛto.

yo nā 'nugacchati. sa yady evāi 'nam prāñcam uddhṛtyo
api baho ivā kṛtvō¹ 'nugacchet 'pasamādhāyā 'gnihotram ju-
punaḥ-punar evāi 'nam uddha-
ret. etad evā 'trā² karma.

evāi 'nam prāñcam uddhṛtyo
api baho ivā kṛtvō¹ 'nugacchet 'pasamādhāyā 'gnihotram ju-
punaḥ-punar evāi 'nam uddha-
ret. etad evā 'trā² karma.

3. atho khalv āhuḥ: yaū āhavanīya uddhṛte gārhapatyo
'nugacchet kiñ tatra karma kē prāyascittir iti. tam u³ hāi 'ke
tata eva prāñcam⁴ uddharanti. tad u³ tathā na kuryād yo 'nga⁵
tatra brūyāt prāco nvā ayam yajumānasya prāñam prāvṛk-
ṣan⁷ marisyaty ayam yajamāna
itī tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'havanī-
ye 'nugate gārhapatyo 'nu-
gacchet kiñ tatra karma kē prā-
yascittir iti. tam hāi 'ke tata
eva prāñcam uddharanti prāñā
etad uddharāna itī vadantaḥ.
tad u tathā na kuryād yo hāi
'nam tatra brūyāt prāco nvā ay-
am yajumānasya prāñam prā-
rūtsin marisyaty ayam ya-
jamāna itī 'gvaro ha tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyāñcam⁶ āharanti prāñā
vāi gārhapatyo 'pānu āhava-
nīyas suinvidānāu vā imāu
prāñāpānāv unnam atte⁸ 'ti
vadanto 'tho gṛho vāi gārhapat-
yaḥ pratistho vāi grhaḥ. sa ya
enam¹⁰ tatra brūyāt pra nvā
ayam asyāi pratisthāyā aryo-
ṣṭa¹¹ marisyaty¹² ayam yaja-
māna itī tathā hāi 'va syāt.

7. atha hāi 'ke pratyāñcam
āharanti prāñānānāv imāv itī
vadantaḥ. tad u tathā na kur-
yāt. svargyam vā etad yad
agnihotram. yo hāi 'nam tatra
brūyāt prati nvā ayam svargā
lokūl avīruksun nā 'sye 'dum
svargyam ivā bhaviṣyati 'ti
'gvaro ha tathāi 'va syāt.

5. tam u hāi 'ke gārhapatya
evam avadhīvo¹³ 'pasamādhā-
ti. tad u tathā na¹⁴ kuryāt¹⁵.
na kuryāt. yo hāi 'nam tatra
yo ha tatra brūyād agnāv adhy

8. atha hāi 'ke 'nyam gārha-
patyam manthanti. tad u tathā
na kuryāt. yo hāi 'nam tatra
brūyād agner nvā ayam adhi

¹ C. kṛtyo.² A. ti.³ A. ṛma.⁴ A. B. pratyāñcam.⁵ A. uta.⁶ B. C. ha.⁷ A. prāvṛṣyam.⁸ A. pratyantam.⁹ B. C. atta iti, A. anta iti; the asyndeton is harsh, a compound would be expected; anna : attr as in CB. vi. 1. 2. 25.¹⁰ B. C. enat.¹¹ B. avyoṣṭam, C. arcāṣṭam.¹² B. C. riṣyaty.¹³ A. B. adhīvo, C. apadhīvo.¹⁴ A. nu.¹⁵ A. ttagyād.

agnīm¹ ajījanat ksīpre² 'sya dvi- *dviṣantam bhrātṛvyaṃ ajījan-*
ṣaṃ bhrātṛvyaṃ janīṣyatu iti ata ksīpre 'sya dviṣaṃ bhrātṛvya
tathā hāi 'va syāt. *janīṣyate priyatamaṃ rotsyati*
'tī 'ṣvaro ha tathāi 'va syāt.

6. *tam u hāi 'ke 'nugamayyā³* 9. *atha hāi 'ke 'nugamayyā*
manthanti. tad u tathā nā kūr- *'nyam manthanti. tasyā 'cān*
yād yo ha tatra brāyād api yat *ne 'yād api* yat pariṣṣṭam*
pariṣṣṭam abhūt tad⁴ ajījasan *abhūt tad ajījasata nā 'sya*
nā 'sya dāyādaḥ cana⁵ pariṣek- *dāyādaḥ cana pariṣekṣyatu iti*
ṣyatu⁶ iti tathā hāi 'va syāt. *'ṣvaro ha tathāi 'va syāt.*

7. *ittham eva kuryāt: aruṇ-* 10. *ittham eva kuryāt: aruṇ-*
yor eva samārohayetā 'yam *yor agnī samārohayo 'dañā*
te yonir ṛtvīyo yato jāto *udavasāya mirmathya juhva*
aroḥathās tam jānann *vaset tathā ha na kām cana*
agna⁷ āroḥā 'thā no var- *paricakṣām karoti narāvasāna*
dhayā rayim athā no u asyā 'bhitorātram hutam
varḍhayā gīra⁸ iti vāsa *bhavati.*
udavasāya juhva⁹ vāsen¹⁰ na-
vāvasāne 'hā 'syo¹¹ 'bhayatorā-
tram hutam bhavati no kām
cana paricakṣām kurute.

8. *sa prātar bhasmo 'ddhṛ-* 4. 4. 1. *atha prātar bhas-*
tya¹² śakṛtpiṇḍena parilippya¹³ *māny uddhṛtya gomayenā lip-*
yathāyatham agnīm ādadhita. *yā 'raṇyor evā 'gnī samāro-*
etaḍ evā 'tra karma. *ya pratyavasyati mathitvā*
gārhapatyam uddhṛtyā 'ha-
vanīyam āhṛtyā 'nvāhāryapa-
cānam agnaye pathikṛte 'śtā-
kapālam puroḍaḥaṇi nirvapet
... (Proceeds to describe the
preparation of this cake). etaḍ
eva tatra karma.

9. *atho khalv āhah: yaḍ* 4. 4. 6. *tad āhah: yasyā 'ha-*
āhavanīyam anuddhṛtam¹⁴ 62. vanīyam anuddhṛtam ādityo
1 abhy astam iyāt kiṃ tatra *'bhy uṣtam iyāt kiṃ tatra kar-*

* The JB. supports Eggeling's view (SBE. xlv. 191 note¹) that there is an omission here in ÇB.

¹ B.C. *agnā*.

² All MSS. *-pra*.

³ A. *nugamadhya*.

⁴ All MSS. *t*.

⁵ A. *caṇna*.

⁶ All MSS. *pariṣekṣata*.

⁷ For *jānann agna*, A. has *jānaṇu*; B.C. have *jānann agnī*.

⁸ A combination of e. g. VS. iii. 14 a-d (which with the other *saṃ-*
hitās differs from RV. iii. 29. 10 in c, and d) and d of RV. iii. 29. 10.

⁹ A. *juhva*.

¹⁰ A. *señ*.

¹¹ A. *nyo*.

¹² All MSS. *dhṛtya*.

¹³ C. *-yava*.

¹⁴ A.B. *anuddhṛtam*, C, *uddhṛtam*.

karma kṛā prāyagēttir iti. na kṛā prāyagēttir iti. ete
 etasmād ilha vāi viṣve devā vāi raṣmayo viṣve devās te
 apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmai
 yam anuddhṛtam abhy astam vyṛdhyate yasmād devā apa-
 eti. sa darbheṇa suvarṇam prayanti. tām am vyṛddhiṁ
 hiraṇyam prabadhya paścād yuṣ ca vedā yuṣ ca na tā ubhāv
 dharet. tad etasya rūpam kri- āhatur anuddhṛtam asyā 'bhy
 yate ya eṣa¹ tapaty² ahno³ vā astam agād iti. tatre 'ttham
 etad rūpam tad ahno rūpam kuryāt: haritam hiraṇyam
 kriyate. athe 'dhmam⁴ ādīpya darbhe prabadhya paścād dhar-
 prāñcam hareyuh. tam upa- tavāi brūyāt. tad etasya rū-
 samādhāya caturgrhītam āj- pam kriyate ya eṣa tapaty dhar-
 yam grhītvā viṣvebhya de- vā etad ahno rūpam kriyate.
 vebhyaḥ svāhe 'ti juhuyāt. pavitrām durbhāḥ pavayaty
 tad yathā vū adā⁵ āvasathavā- evāi 'nam. tad athe 'dhmam
 sinam⁶ krudḍham yantum ukṣa- ādīpya prāñcam hartavāi brū-
 vehatā⁷ vā 'numantrayetā 'ny- yāt. brāhmaṇa ārṣeya ud-
 ena vā priyeṇa dhāmnāi⁸ 'vam dhared brāhmaṇo vū ārṣeyaḥ
 eva tad viṣvān devān anuman- sarvā devatāḥ sarvābhir evāi
 trayate. te⁹ hū 'smāi sarva 'nam tad devatābhiḥ samudha-
 evā¹⁰ 'krudḍhā bhavanti.

karma kṛā prāyagēttir iti. na kṛā prāyagēttir iti. ete
 etasmād ilha vāi viṣve devā vāi raṣmayo viṣve devās te
 apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmai
 yam anuddhṛtam abhy astam vyṛdhyate yasmād devā apa-
 eti. sa darbheṇa suvarṇam prayanti. tām am vyṛddhiṁ
 hiraṇyam prabadhya paścād yuṣ ca vedā yuṣ ca na tā ubhāv
 dharet. tad etasya rūpam kri- āhatur anuddhṛtam asyā 'bhy
 yate ya eṣa¹ tapaty² ahno³ vā astam agād iti. tatre 'ttham
 etad rūpam tad ahno rūpam kuryāt: haritam hiraṇyam
 kriyate. athe 'dhmam⁴ ādīpya darbhe prabadhya paścād dhar-
 prāñcam hareyuh. tam upa- tavāi brūyāt. tad etasya rū-
 samādhāya caturgrhītam āj- pam kriyate ya eṣa tapaty dhar-
 yam grhītvā viṣvebhya de- vā etad ahno rūpam kriyate.
 vebhyaḥ svāhe 'ti juhuyāt. pavitrām durbhāḥ pavayaty
 tad yathā vū adā⁵ āvasathavā- evāi 'nam. tad athe 'dhmam
 sinam⁶ krudḍham yantum ukṣa- ādīpya prāñcam hartavāi brū-
 vehatā⁷ vā 'numantrayetā 'ny- yāt. brāhmaṇa ārṣeya ud-
 ena vā priyeṇa dhāmnāi⁸ 'vam dhared brāhmaṇo vū ārṣeyaḥ
 eva tad viṣvān devān anuman- sarvā devatāḥ sarvābhir evāi
 trayate. te⁹ hū 'smāi sarva 'nam tad devatābhiḥ samudha-
 evā¹⁰ 'krudḍhā bhavanti.

¹ A. eka.² A.C. tapate, B. tadhaty.³ A.C. nho.⁴ A. dgam, B.C. dham.⁵ A.B. adavada, C. da.⁶ A. avasthāvās; C. avasathāvās.⁷ A. ṛksa-, B.C. -hakā.⁸ B. yā-, C. thā-; B. -no, C. -ne.⁹ All MSS. omit.¹⁰ A. evā.

2. *atho khalv āhuḥ: yad 7. tad āhuḥ: yasyā 'hava-*
*āhavanīyam anuddhṛtam*¹ 63.1 *nīyam anuddhṛtam ādityo 'bhy-*
*abhyudīyāt*² *kiṁ tatra karma udiyāt kiṁ tatra karma kṛ*
*kṛ prāyascittir iti. etasmād*³ *prāyascittir iti. ete vāi raḡ-*
*dha vāi viḡre*⁴ *devā apakrām-*
anti yasyā 'havanīyam anud-
dhṛtam abhyudeti. sa darbheṇa vyḡdhyate yasmad devā apa-
rajatam hiraṇyam prabauhya prayanti tām anna vyḡddhīm
purastād dharet. tuc candra-
*maso*⁵ *rūpaṁ kriyate. rātrir āhatur anuddhṛtam asyā 'bhy-*
*vā etad rūpaṁ tad rātre rūpaṁ*⁶ *udayād iti. tatre 'ttham kur-*
*kriyate. athe*⁷ *'dham*⁸ *ādīpyā yāt: rajatam hiraṇyam darbhe*
*'nvañcam*⁹ *hareyuh. tam upa-*
samādhāya catuḡḡhītam āj-
yaṁ ḡḡhītvā viḡvebhya de-
*vebhya svāhe*¹⁰ *'ti juhuyād mās tad rātre rūpaṁ kriyate.*
yatra vāi dīptam tatruṁ tad pavitram darbhaḥ. pavayaty
iha ḡḡrhapaty ity eva^{*} *vidvān evāi 'nam. tad athe 'dham*
*uddharet. asāv eva bandhur*⁹. *ādīpyā 'nvañcam hartavāi br-*
*atha*¹⁰ *hāi 'ka āhur ete ha*¹¹ *vāi yāt. brāhmaṇa āḡḡya uddha-*
svargaṁ lokam paḡyanto juh-
*vati ya ādityam iti. sa yo*¹² *devatūḡ sarvābhir evāi 'nam tad*
*vā tvāi*¹³ *gataḡḡs*¹⁴ *syād yo vā devatūḡbhir samarāhayati. tam*
*'smā*¹⁵ *lokāt*¹⁶ *ksīpre prajī-*
*gāṁset*¹⁶ *sa uditahomī syāt.*

prabauhya praprayanti. tad asmad
rāṁso 'paprayanti. tad asmad
vyḡddhīm purastād dharet. tuc
candramaso rūpaṁ kriyate. rātrir
vāi candra-
maso vā he 'ti juhuyād mās
tad rātre rūpaṁ kriyate.
yatra vāi dīptam tatruṁ tad
pavitram darbhaḥ. pavayaty
iha ḡḡrhapaty ity eva^{*} *vidvān*
evāi 'nam. tad athe 'dham
*uddharet. asāv eva bandhur*⁹.
ādīpyā 'nvañcam hartavāi br-
*atha*¹⁰ *hāi 'ka āhur ete ha*¹¹ *vāi*
yāt. brāhmaṇa āḡḡya uddha-
svargaṁ lokam paḡyanto juh-
ved brāhmaṇo vā āḡḡyaḡ sarvā
devatūḡ sarvābhir evāi 'nam tad
*vā tvāi*¹³ *gataḡḡs*¹⁴ *syād yo vā*
devatūḡbhir samarāhayati. tam
upasaṁdhāya pratiparetya
ḡḡrhapaty ājyam adhigḡtyo
'dvāsyo 'tpūyā 'veksya yathā-
ḡḡhītam ājyam ḡḡhītvā sam-
idham upasaṁḡḡhya prāṁ udā-
dravaty athā 'havanīye sam-
idham ubhyādhāya dakḡḡpaṁ
jānv ācya juhoti viḡvebhya
*devēbhyaḡ svāhe*¹⁰ *'ti. so*
'sāv eva bandhur na ha vāi

¹ A.B. *udhṛtam*. ² B. *adbhyudīyāt*; C. *-uday*.

⁴ A.B. *-vā*.

⁵ A. *-masyo*.

⁶ A. *-ā*.

⁷ B.C. *yathe*.

⁸ All MSS. *dhām*.

^{*} From here (*eva*) to ** below (*lokāt*) there is a lacuna in C.

⁹ A. *baddhvā*, B. *baddhvā*.

¹⁰ All MSS. *thā*.

¹¹ B. inserts *dagna ya saṁsraḡyeram* (from the beginning of chapter 64).

¹² A. *ho*.

¹³ A. *dvāi*.

¹⁴ A. *gataḡḡi*, B. *gataḡḡi*.

¹⁵ B. *ān*.

¹⁶ A. *-jigāset*.

tatra kâ canā 'rtir na riṣṭir
bharati yatrāi 'śū prāyagcittir
kriyate. etad eva tatra karma.

2. atho khale āhuh: 64. 1 4. 4. 2. tad āhuh: yasyā
yadā 'gnayas saṁsṛjyeran kinī 'gnayaḥ saṁsṛjyeran kinī tatra
tatra karma kâ prāyagcittir karma kâ prāyagcittir iti. sa
iti. sa yadī parastād anyo yadī parastād dahann abhīyāt
'bhidadhann¹ eyāt sa vidyāt par- tad vidyāt parastān mā guk-
astān mā gukram āgāt prajātir² ram āgann upa mām devāḥ
me bhūyasy³ abhūc chreyān prābhuvān chreyān bhaviṣyāmī
bhaviṣyāmī 'ti tathā hāi 'va 'ti. yady u asya hṛdayam vy
syāt. yadī tv asya hṛdayam eva likhed agnaye vīvicaye
vīlikhed agnaye vīvicaya iṣṭīm 'śṭākapālam puroḍāṣam nirva-
nirvapet. etā eva pañcadaga pet. tasyā vṛt tā eva sapta-
sāmīdhenīr vārtraghnāv ājya- daga sāmīdhenīr anubrūyād
bhāgāu virājāu⁴ saṁyājye⁵ vārtraghnāv ājyabhāgāu virā-
athā⁶ 'te yājyāgnronuvākye⁷ i jāu saṁyājye athāi 'te yājyānn-
te viṣvag⁸ vātājūtāso⁹ vākye vi te viṣvag vāta-
agne bhāmāsas guce gu- jūtāso agne bhāmāsas
cayas caranti tuvimrak- guce gucayag caranti
śāso¹⁰ divyā¹¹ navagvā¹² tuvimrakśāso divyā na-
vanā vananti dhṛṣatā¹³ vagvā vanā vananti
rujanta¹⁴ ity atha yājyā dhṛṣatā rujanta ity atha
tvām agne mānuṣīr iḷ- yājyā tvām agne mānuṣīr
ate¹⁵ viṣo hotrāvidam idate viṣo hotrāvidam
viviciṁ ratnadhātā- viviciṁ ratnadhātaman
man¹⁶ guhā santam su- guhā santam subhaga
bhaga viṣvadarṣutam tu- viṣvadarṣutam tuviṣva-
viṣmaṇasam¹⁷ suyajam¹⁸ nam suyajam ghṛta-
ghṛtagriyam¹⁹ iti. atho griyam iti. atho ha yo dvi-
hāi 'nayā pāpmunā vyāvṛtsya- sato bhrātṛnyād vyāvṛtseta
māno yajeta kṣipre hāi 'va tatkāma etayā yajeta vi hāi
pāpmuno vyāvartate. 'vā 'smād vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. prajāpatir. Similar phrasology occurred above, at the end of
QB. xii. 4. 1. 7. ³ A. bhūyacc. ⁴ A. virājye. ⁵ A. om. ⁶ A. the.

⁷ A. viṣvag.

⁸ C. -tāvo.

⁹ A.B. tuvimrkśāso, C. tamrkśa-.

¹⁰ A. dīpyā.

¹¹ A. vagvā.

¹² A. dhṛtā.

¹³ =TS. iii. 3. 11. 1. (RV. vi. 6. 8).

¹⁴ A. igate.

¹⁵ All MSS. -dhātāman.

¹⁶ B.C. tuviṣmān-.

¹⁷ C. suyujam.

¹⁸ A. prtha-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading tuviṣmaṇasam for tuviṣvaṇasam of RV. v. 8. 3).

2. *yadī tv ayanito 'bhīdāh-* 3. *yad v ayanito dahann*
ann cyād¹ agnaye saṁvargāye² 'abhīyāt tad vidyād abhi dviṣ-
'ṣṭīm nīrapet etā eva pañcada- *antam bhrātṛvyam bhaviṣyāmī*
ṣa sāmīdhenū³ vārtraghnāo gṛeyān bhaviṣyāmī 'ti. yady
ājyabhāgāu vīrājāu saṁ yājye u asya hṛdayam vy eva likhēd
athāi 'te yājyāpūromitvākṛye agnaye saṁvargāyā 'ṣṭākāpā-
65. 1. mā no asmi n mah ā- *lam parodāṣam nīrapet tasyā*
dhane parā⁴ varg⁵ bhā- *'vṛttā eva saptadaṣa sāmīdhe-*
rabhṛd⁶ yathā saṁ var- *nīr anubrāyād vārtraghnāo*
gam⁷ saṁ rayīm⁸ jaye⁹ ājyabhāgāu vīrājāu saṁyājye
'ty atha yājyā parasyā adhi *athāi 'te yājyāpūromitvākṛye para-*
saṁvato varam¹⁰ abhy ā syā adhi saṁvato 'va-
tara yatrā 'ham asmi rā² abhy ā tara yatrā
tam ave¹¹ 'ti. atho hāi 'na- *'ham asmi tā² are 'ty*
yā yad¹² bhrātṛvyasya saṁ- *atha yājyā mā no as-*
vīrṅkṣeta tatkāmo¹³ yajeta¹⁴ *mī n mahādhane parā*
kṣipre hāi 'vā 'sya saṁvṛṅkte¹⁵. *varg bhārabhṛd yathā*

saṁ vargam saṁ rayīm
jaye 'ti. atho ha yo dviṣato
bhrātṛvyāt saṁvīrṅkṣeta tatkā-
ma etayā yajeta saṁ hāi 'vā
'smād vṛṅkte. etad eva tatra
karma.

2. *atho khalv āhuh: yad*
agnāv agnīm abhyudāharet 'gnāv agnīm abhyudāhareyuh
kiṁ tatra karma kā prāyaṣ-
cittir iti.

4. 3. 4. *tad āhuh: yasyā*
agnāv agnīm abhyudāharet 'gnāv agnīm abhyudāhareyuh
kiṁ tatra karma kā prāyaṣ-
cittir iti. iṣvarāu vā etāu
sampadyā 'ṣāntāu yajamāna-
ṣya prajān ca paṣūṇṣ ca nīr-
dahaḥ. tad abhimantrayeta
samitam etc. (quoting VS. xii.
57 and 58) ilheḥi 'ti ṣāntim evā

¹ B.C. ed.² A. *suvargāye*.³ B.C. -*mīdh-*.⁴ A. *carā*.⁵ A. *vad*, B. *vāg*, C. *var*.⁶ A. -*sr̥d*.⁷ A. *smavar-*; all MSS. -*ga*, For the reading *saṁ vargam* (both RV. and TS. have *saṁ-vārgam*) cf. Weber's note¹⁴ on TS. ii. 6. 11. 3.⁸ A. *ratham*.⁹ =SV. ii. 1000 (RV. viii. 75. 12).¹⁰ All MSS. -*am*.¹¹ C. *abhye*. The quotation =RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, *varam* and *tam* for RV. *varāṇ* and *tāṇ*).¹² A. *vat*.¹³ A. -*mā*.¹⁴ A. *yajeta*.¹⁵ A. *sampr̥kte*; B. *saṁvṛkte*; C. *saṁvṛte*.

'bhyām etad vadati yajamāna-
sya prajāyāi paṣūnām ahiṇ-
sāyāi.

3. agnaye 'gnimata iṣṭiṁ 5. yady u asya hṛdyan vy
nirvapet. etā eva pañcadāśa eva likhedaḥ agnaye 'gnimate 'stā-
sāmīdhenūr vārtraghnūr ājya- kapālam puroḍāśan nirvapet
bhāyāu virājāu samīyājye athāi tasyā 'vrt sapṭadāśa sāmīdhe-
'te yājyāpuroṇuvākya¹ agni- nūr anubṛūyād vārtraghnūr
na 'gnis samīdhyate ka- ājyabhāyāu virājāu samīyājye
vir gṛhapatir yuvā ha- athāi 'te yājyāpuroṇuvākya agni-
vyavād² juhvāsyā³ ity na 'gniḥ samīdhyate ka-
atha yājyā tvan hy agne vir gṛhapatir yuvā ha-
agninā vipro vipreṇa vyavād juhvāsyā ity atha
san satā⁴ sakhā sakhyā yājyā tvan hy agne agni-
samīdhyasa⁵ ity atho hāi nā vipro vipreṇa sant
'nayā brahmavarasakāmo ya- sutā sakhā sakhyā sam-
jeta tejasvī hāi 'va brahmavar- idhyasa iti gñtim evā 'bhy-
casī bhavati. ām etad vadati yajamānasya
prajāyāi paṣūnām ahiṇsāyāi.

4. atho khalv āhuḥ: yad etad eva tatra karma.

āhavanīyagārhapatyān⁶ sam-
sṛjyeyātām kim tatra karma
kā prāyaścittir iti. agnaye
vītaye⁷ iṣṭiṁ⁸ nirvapet. etā
eva pañcadāśa sāmīdhenūr
vārtraghnūr ājyabhāyāu virā-
jāu samīyājye athāi 'te yājyā-
puroṇuvākya agna ā yāhi
vītaye gṛhāno havya dā-
taye ni hotā satsi bārhi-
ṣī⁹ 'ty atha yājyā yo agniṁ
devavītaye havīṣnān
āvivāsatī¹⁰ tasmāi¹¹ pā-
vaka mṛḍaye¹² 'ti tasmāi
pāvaka mṛḍaye 'ti.

¹ All MSS. -yā. ² A. havyavārṇa; B.C. havyavāvyavāharṇa.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagārḥ, B. -patyaṁ.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ṇdaṣṭiṁ, B.C. -ṭi.

⁹ =SV. i. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āvīḍas-.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. i. 12. 9).

Phrases of Time and Age in the Sanskrit Epic.—By E.
WASHBURN HOPKINS, Yale University, New Haven, Conn.

[This paper is the second installment in the series announced above,
First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirḍaṇa* ("not out of the ten days," xii. 36. 26); *ṣaṣṭika* = *ṣaṣṭikāudama* ("rice that ripens in sixty days"); *caturthaka* ("a fever that comes every four days"); *māsakālikam* (*veta-nam*, "wages for a month"); *ekamāsin* ("in a month"); *māsi-kasaṇṇicayāḥ* ("those who have a month's store"); *dvādaṣa-vārṣika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikaṁ cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *īdam āhnikam kurvan*, "doing this daily" (*aharahāḥ*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *typtir daṣamāsikī*, *dvādaṣavārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacārika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrvam, na hi tṛpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gacchat saḥ*; "one should never transgress the rule", *na cā 'nyad iha kartavyam kiñcid ūrdhvaṁ yathāvidhi*. But *na karhi cit* and *na kadā cana* occur when emphasis is required, and *yadū* with the negative is used in the same way: *nā 'sūyāmi yadū viprān*, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as *na cirāt* (*maryāde 'yaṁ sthāpitā*, i. 122. 8), is *nava-*, in composition: *navaja*, "lately born" (later born is *avaraḥ*, with ablative, i. 128. 29); *navava-dhū*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as "just now" is *idānīm tāvad eva*, xii. 227. 99. "As soon as" is expressed by *mātra*, "merely": *cintitamātram āgatam*, "merely (as soon as) thought of it came", i. 19. 21; *jātamātre*, "as soon as he was born", i. 123. 7; *āsannamātraḥ puruṣas tāḥ*, "as soon as they reached the man", xiii. 111. 32; *nivṛttamātre tv ayanau uttare vāi divākare*, "as soon as the sun returned upon its northern course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is *kalyani eva*, i. 164. 10; "as soon as tomorrow comes", *gra idānīm*.¹ "Too long a time" is *atimahān kālaḥ*, xiv. 14. 14. "Too early" and "too late" are expressed by *atikalyam*, *atisāyam*, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smin saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *saṁvatsare prāpte*, at the beginning of the year; *saṁāpte*, *gate*, *pārṇe*, *vyatīte*, at the end of the year; *tata īste 'hantī prāpte muhūrte sādhusammate*, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; *apṛāptavati tasmīn yāvanam*, "without his having reached manhood", i. 101. 4. Peculiar is *abhi-gatāḥ (saṁāg catasraḥ)*, iii. 158. 3, followed by *pañcamīm abhitah samām*, "about."

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tīthāu kṣaṇe*, iii. 57. 1; *ṛtukālam anuprāptā*, i. 63. 40; *ṛtukāle samprāpte*, ib. 82. 5. He "made time" is "died," expressed both by *kāladharmam upeyivān* and by *kālani cakāru*. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that *itāḥ* points backward as well as forward, and that *purā* is future (as well as past) in xii. 322. 35 ff.

¹ So *idānīm* is "at once." The morrow-phrases are very numerous. The noun is *ṣvaḥkāla* (the scholiast, xiii. 76. 5, cf. i. 195. 82, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *ṣvaḥ*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *ṣvabhāte*, *ṣvaḥprabhāte*. The day after tomorrow is (adverbial), *trītyāhe*, *trītyadivase*.

The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālīka*, one who eats once in two days (*caturthāṣṭamakāla*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe nigate kāle kadū cid api cā 'ṣṭame*, "(I eat) only once in two or even four days" (*ṭṣṇāvīnayanam bhuñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *aṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; *ṣaṣṭhakātoparāśin* being equivalent to *trirātraḥ*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ unaṣan*, "fasting six meals" (three days). Occasionally the word for time is merely implied. Thus, "one who takes food once in ten days" is *daṣāhāra* (= *daṣāhā-hāra*): *saptarātradaṣāhāro dvādaṣāhikabhojanaḥ*, "a seven-night (or) ten-dieter (or) a twelve-day feeder", xii. 304. 17. Haplogy helps (so to speak, "a ten-dayit man" from "ten-day-diet"), as is recognized by the scholiast, *eko hākāro hṛtaḥ*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: "Eve and morn is eating ordained in the Veda for men; eating between-times is not approved", xii. 193. 10; "One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal", *antarā prātarāṣaṇi ca sāyanāṣaṇi tathāi 'va ca*, xii. 221. 10; "One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times", *na divā prasvapej jātu na pūrvāpararātriṣu, na bhuñjītā 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktam annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekarātrāntarāṣṭitva*, *ekakālīkabhojana*, *catur-*

¹ Bühler, on the authority of a scholiast, renders *kāla* as "hour" in *caturthāṣṭhakālakālabhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

thāṣṭamakāla, *ṣāṣṭhakālīka*, *ṣaḍrātrabhojana*, *aṣṭāhabhojana*, and so on, up to *māsoparāsin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālayor bhojanam*, and ÇB. ii. 4. 2. 6. "eat only in the evening and morning."

As *indriya*, *mahābhūta*, *tattva*, *sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutīm bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idaṁ muhūrtam* (Gorr. has *imam*) and in Mbh. xiii. 14. 379, *dīnāny aṣṭāu tato jaymāu muhūrtam iva*, "eight days passed then like a moment". So *varṣapūgān* is a constant phrase; but in R. i. 48. 16, we find *varṣapūgāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapūgāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣīnimeṣāni*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

dadarṣa mithunān upam

eakravat parivartantān gṛhītvā pāṇinā karam,

"he saw a pair of men revolving hand in hand"; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, *janmaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyur*, when one passes it, *gatāyur*, and gives up the ghost, *parāsu*, may be indicated by a simple number : *gatā*¹ *trīr aṣṭavarṣatā dhruvo* 'si

¹ Though *atīta*, *vyatīta*, *vyatikrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *sahvatsarān ṛtūn māsān bubudhe na bahūn gatān*, "knew not that many years, etc., had passed."

pañcaviṇṇakāḥ (cf. *aṣṭika*, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, *vayo hi te 'tivarate*), *pañcāḍvavarsavayāḥ*, "aged fifty years", xii. 85. 9; or *vārṣika* or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

*garbhastho*¹ vā *prasūto* vā 'py *atha* vā *divasāntaraḥ*
ardhamāsagato vā 'pi *māsamātragato* 'pi vā
samvatsaragato vā 'pi *divisamvatsara* eva vā
yāvanastho 'tha *madhyastho* vṛddho vā 'pi *vīpadhyate*.

Current² phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *dvihāyanavat*, like a two-year old, xii. 267. 28; *trihāyana*, a three-year old, *ṣoḍaḥavarṣa*, a sixteen-year old, *ṣaṣṭihāyana*, *ṣaṣṭivarsin*, a sixty-year old (elephant), *aṣṭiṣatavarṣā*, a hundred and eighty years old (woman), *daḍa-dvādaḥavarṣāḥ*, (children) of ten or twelve, iii. 188. 60; *daḍa-varṣin*, *ṣatavarṣin*, *ṣatavarṣasahasrin*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as born he became (grew) thirteen years old," *sa jātāmātro vavṛdhe samāḥ sadyas trayodaḥa*. In xiii. 102. 57, *daḥavarṣāṇi* (*bālaḥ*) can scarcely be "ten years of age" (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Droṇa is declared to be *vayasā 'ṣṭipañcakāḥ* "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but Droṇa has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So *ṣaṭka* is used for six in the late epic and the late Pāṇicarātra, cit. PW., has a parallel, *catāṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhaṣayyām upādāya bhajate pūrvadehikam
*bālo yuvā vā vṛddhaḥ*³ *ca yat karoti cūbhācūbham*
tasyāṁ tasyām avasthāyām bhuṅkte janmani janmani,

¹ Compare *śāṇmāsika* (*garbha*), i. 95. 83.

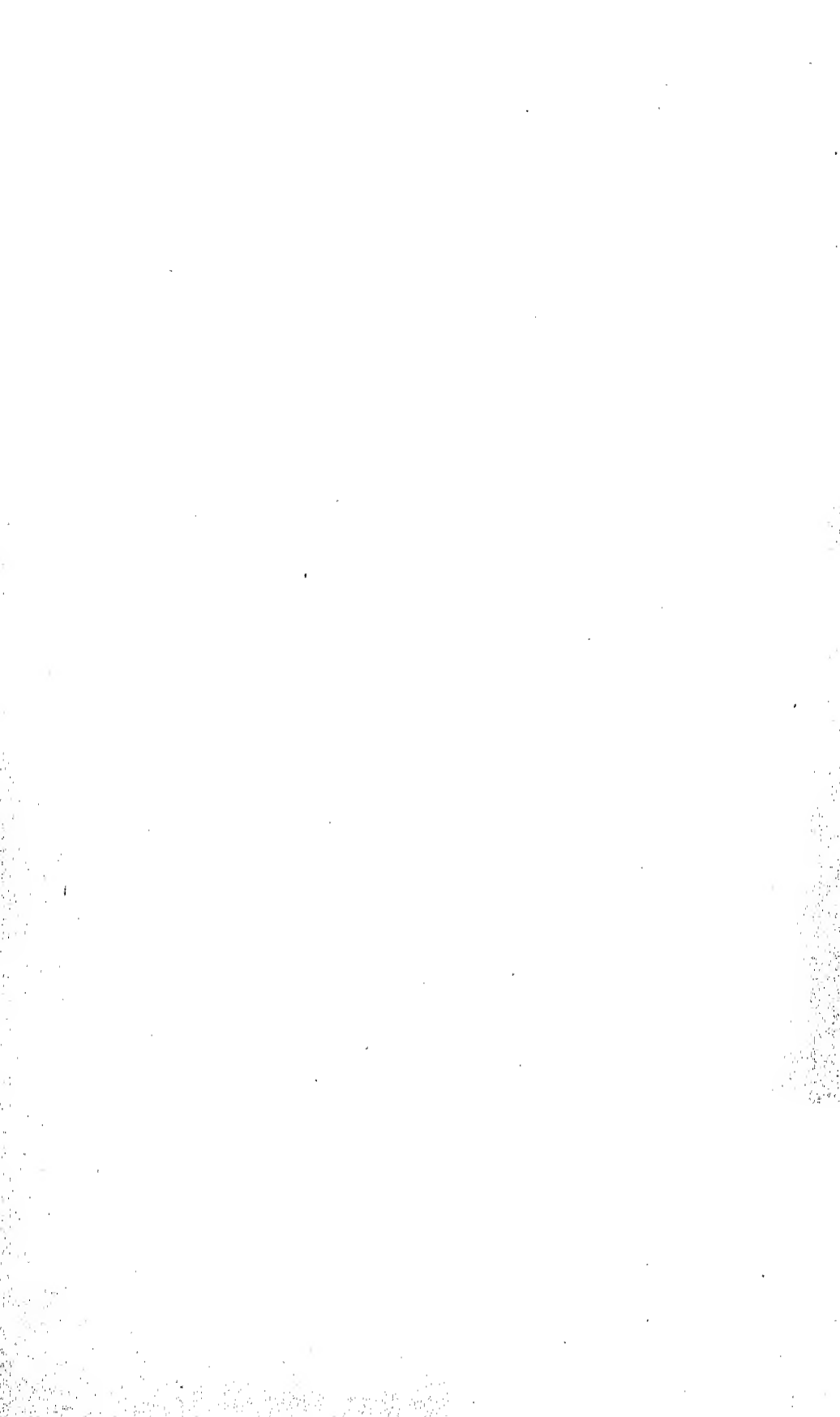
² In Manu are found also *anirdaḥa* (above), "not ten years old"; *ūna* prefixed, "less" (not quite) so many years; and *saptatyā sthaviṛa*, "old by seventy," viii. 394.

³ Elders or ancients are *pūṛve pūrvatare cāi 'va janāḥ*, "men of old and still older times", xii. 268. 18 ("ancient exploits", *pūrvavijātātāni vikrāntāni*, i. 222. 29).

xii. 323. 14 (ib. 181. 14 *bhujyate pāurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīm narāmīm daṣām*, and then cease (in the tenth) as one expires. (īva is said to be the three stages, birth, life, and death of mortals (*trīdaṣa*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after *śāṅgatiḥ samāh*¹. Utaṅka lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jñānāḥ*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in (īva's solar(?) epithet, *drādaṣa*, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! (īva is also *trīdaṣa* ib. 62 (N., *tisro daṣāḥ*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*śaṭvarṣa eva bālaḥ*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kūmāram brahmarāyam*, xiv. 53. 26, "chastity from youth up"); *yuvān* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā śoḍaṣavarṣaḥ*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāuvana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyēṣṭha* is old, *kanṭyāṅso vivardhante jyēṣṭhā hīyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daṣā*, we find *vṛddhatām prāptaḥ* is explained as *pramāṇe parama sthitaḥ*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayaḥ-pramāṇam*, "the measure of this age."

The norm of life is a century : *śatāyur uktaḥ puruṣaḥ sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*śatavīryaḥ ca* xiii. 104. 1). A good man reaches that age, *varṣaṣaṭin*, *śata-*

¹ This is not invariably "constant," but "continuous." So, though "now and forever" is *adya śāṅgataḥ*, i. 160. 9, yet in i. 173. 38 and 45, *śāṅgatiḥ samāh* is (twelve) "continuous years."



PROCEEDINGS

OF THE

AMERICAN ORIENTAL SOCIETY,

AT ITS
MEETING IN BOSTON, MASS.,
1902.

THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvernatt	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Ruutz-Rees, Mrs.	Woods
Foote	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	

[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

esy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

HONORARY MEMBERS.

Prof. Richard Garbe, Tübingen, Germany.
 Prof. Richard Pischel, Berlin, Germany.
 Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

Prof. Willis J. Beecher, Auburn, N. Y.
 Mr. W. M. Crane, Cambridge, Mass.
 Mr. Aaron Ember, Baltimore, Md.
 Dr. Carl C. Hansen, San Francisco, Cal.
 Mr. Walter D. Hopkins, Brooklyn, N. Y.
 Mr. Henry M. Huxley, Cambridge, Mass.
 Mr. S. H. Langdon, New York, N. Y.
 Dr. Enno Littmann, Princeton, N. J.
 Mrs. G. F. Moore, Cambridge, Mass.
 Mr. Horace M. Ramsey, San Mateo, Cal.
 Mr. J. Nelson Robertson, Toronto, Canada.
 Dr. Arthur W. Ryder, Cambridge, Mass.
 Mr. W. G. Seiple, Baltimore, Md.
 Mr. David B. Spooner, Benares, India.
 Miss Olive M. Winchester, Cambridge, Mass.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. M. H. Morgan, Cambridge, Mass.
 Rev. Charles S. Sanders, Aintab, Turkey.
 Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the *Oriental Bibliography* has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-

tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lauman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lall Doss, Calcutta; and that (on p. 244) "Kauva" should be Kunwar (Kumvara=Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Hilly Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhist monument at Sânci is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Çiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdâd, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *thethera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chûrî*, knife; *sâi*, needle; *jûi*, louse; *pâni*, water; *lou*, salt; *dûk*, sickness; *cor* (chor), thief; *rûp*, silver; *dûd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khâ*, eat; *pi*, drink; *jâ*, go; *jan*, know; *rû*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing

here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tiele, Leiden.

CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.

Balance from old account, Dec. 31, 1900		\$1,406.80
Dues (177) for 1901	\$884.75	
Dues (32) for other years	157.74	
Dues (20) for Hist. S. Rel. Sect.	40.00	
	<hr/>	\$1,082.49
Sales of publications		294.89
Collected for Or. Bibliog.		78.00
State National Bank Dividends	\$111.83	
Interest Suffolk Savings Bank	8.45	
“ Prov. Inst. Savings	46.56	
“ Connecticut Savings Bank	20.80	
“ National Savings Bank	20.80	
	<hr/>	208.44
Gross receipts for the year		<hr/> 1,663.32
		<hr/> \$3,070.12

EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI ² ...	\$829.35	
“ “ vol. XXII ¹ ...	711.91	
“ “ circulars, etc.	44.49	
Engrossing letter and cover.....	14.00	
Photograv. plate and prints of Mr. Salisbury	36.25	
20 reams paper.....	84.00	
	<hr/>	\$1,720.00
Subscription to Orient. Bibliogr.....	\$96.05	
Deficit on N. Y. Dinner.....	21.00	
	<hr/>	117.05
Honorarium to editor (18 months).....	\$150.00	
Postage, etc., “.....	17.35	
“ “ Librarian.....	12.76	
“ “ Treasurer.....	9.58	
	<hr/>	189.69
Gross expenditures.....		<hr/> \$2,026.74
Credit balance on general account..		1,043.38
		<hr/> \$3,070.12

STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings).....	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares.....	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)....	225.00	225.00
V. Connecticut Savings Bank.....	500.00	500.00
VI. National Savings Bank.....	500.00	500.00
VII. Accrued Interest in II.....	319.73	366.29
VIII. “ “ IV.....	33.06	41.51
IX. “ “ V.....	15.10	35.90
X. “ “ VI.....	15.10	35.90
XI. Cash on hand.....	1,406.80	1,043.38
	<hr/> \$7,758.99	<hr/> \$7,583.38

REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL,
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are :

1. Lady Meux MSS. Nos. 2-5, containing : The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Abêta Mikâêl; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented :

Dr. Arnold, The interpretation of קרנים מידו לו, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronunciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Samuel Innagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāminiya Brāhmaṇa, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

Dr. Ryder, Note on *bṛhacchandās*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernāt, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University. Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.

Dr. Scott, The owls and parrots of Polynesia.

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, Syrian wedding and funeral songs.

Dr. Foote, Note on 2 Kings vi, 6.

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, Kṛṣṇanātha's commentary on the Bengal recension of the Çakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, Evidence of Satī among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, Biblical love-ditties.

Professor Hopkins, Beast fables in the Mahābhārata.

Mr. Oussani, Popular superstitions in early Arabia.

Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānchi.

Professor Toy, Creator gods.

Dr. Ward, Symbols of Babylonian gods.

Mr. Kohut, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

President—President Daniel Coit Gilman, of Baltimore.

Vice-Presidents—Dr. William Hayes Ward, of New York ; Professor Crawford H. Toy, of Cambridge ; Professor Charles R. Lanman, of Cambridge.

Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.

Recording Secretary—Professor George F. Moore, of Cambridge.

Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.

Treasurer—Professor Frederick Wells Williams, of New Haven.

Librarian—Mr. Addison Van Name, of New Haven.

Directors—The officers above named : and President William R. Harper, of Chicago ; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York ; Professors Maurice Bloomfield and Paul Haupt, of Baltimore ; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read :

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māṇḍūkya Upaniṣad with the Kārikā of Gāuḍapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένων.

The Corresponding Secretary read by title the following papers :

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Īrādā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichenus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (*a*) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (*b*) The interpretation of קרנים מירו
ל, IIab. iii, 4.
3. Dr. W. R. Arnold; (*c*) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (*a*) The principal dialects of the Philippine Islands.
6. Dr. Blake; (*b*) Outlines of the Tagalog grammar.
7. Dr. Blake; (*c*) Points of contact between Semitic and Tagalog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çāradā-Tilaka Tantra.
13. Dr. Foote; (*a*) Note on 2 Kings vi, 6.
14. Dr. Foote; (*b*) Parallels in Latin poets to the Song of Songs.

15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase ἐξ ἐλισσομένης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagîd.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernât; The historical side of some MSS. of Bar-Bahlûl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jāiminīya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *br̥hacchandās*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha's commentary on the Bengal recension of the Ṣakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍūkya Upaniṣad with the Kārikā of Gāṇḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

- M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.
- Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
- His Excellency, OTTO VON BOEHTLINGK, Hospital Str. 25, Leipzig, Germany. 1844.
- JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
- Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
- Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1893.
- Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.
- Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1893.
- Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.
- Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.
- Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.
- Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
- Prof. FRANZ KIELHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.
- Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.
- Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.
- Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.
- Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.
- Prof. RICHARD PISCHEL, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.
- Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.
- Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1893.
- Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.
- Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.
- Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.

- EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.
 Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts Str. 15.) 1890. [Total, 25.]

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

- Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.
 Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.
 Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.
 Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.
 Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1898.
 Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.
 Hon. SIMON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.
 Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.
 Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.
 Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.
 Rev. HARLAN P. BEACH, Montclair, N. J. 1898.
 Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.
 Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1898.
 Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.
 Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.
 FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore, Md. 1900.
 Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.
 FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.
 Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.
 Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.
 Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.
 Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.
 Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.
 Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.
 Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York, N. Y. 1879.
 Miss SARAH W. BROOKS, Lexington, Mass. 1896.
 Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.
 Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1881.
 Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.
 Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.
 Dr. W. CALAND, 5 Seeligsingel, Breda, Netherlands. 1897.

- Rev. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.
 Rev. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.
 Prof. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
 Dr. FRANKLIN CARTER, Camden, N. C. 1873.
 Dr. PAUL CARUS, La Salle, Illinois. 1897.
 Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.
 Miss EVA CHANNING, Exeter Chambers, Boston, Mass. 1883.
 Dr. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.
 CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.
 Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.
 Prof. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.
 WM. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.
 †GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
 Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.
 Miss ELIZABETH S. COLTON, Easthampton, Mass. 1896.
 WILLIAM MERRIAM CRANE, 16 East 87th St., New York, N. Y. 1902.
 STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
 Prof. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.
 Prof. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.
 LEE MALTBE DEAN, North Brookfield, Mass. 1897.
 ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.
 JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.
 Dr. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.
 Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.
 Prof. JAMES F. DRISCOLL, St. Austin's College, Washington, D. C. 1897.
 SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.
 Dr. HARRY WESTBROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.
 WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
 Prof. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.
 Mrs. WILLIAM M. ELLICOTT, 106 Ridgewood Road, Roland Park, Md. 1897.
 Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.
 Rev. ARTHUR H. EWING, The Jumna Mission House, Allahâbâd, N. W. P., India. 1900.
 Rev. Prof. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.
 MARSHALL BRYANT FANNING, 1079 Boylston St., Boston, Mass. 1897.
 Prof. EDWIN WHITFIELD FAX, University of Texas, Austin, Texas. 1888.
 ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.
 Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.
 Rev. JOHN C. FERGUSON, 121a Bubbling Spring Road, Shanghai, China. 1900.
 †Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

- Rev. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.
 †FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.
 Rev. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.
 Prof. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1883.
 Dr. WILLIAM H. FURNESS, 8d, Wallingford, Delaware Co., Penn. 1897.
 Rev. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.
 Prof. BASIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.
 Dr. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.
 LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.
 Rev. A. KINGSLEY GLOVER, Wells, Minn. 1901.
 Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.
 Prof. RICHARD J. H. GOTTHEIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.
 JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.
 LOUIS H. GRAY, Ph.D. (Princeton Univ.), 53 Second Ave., Newark, N. J. 1897.
 †Dr. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.
 Miss LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.
 Miss LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.
 Dr. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.
 Dr. J. B. GROSSMANN, 236 Custer Ave., Youngstown, O. 1894.
 Prof. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, O. 1890.
 CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.
 Rev. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.
 Dr. CARL C. HANSEN, Lakawn Lampang, Laos (via Brindisi, Moulmain, and Raheng). 1902.
 Prof. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.
 Pres. WILLIAM RAINEY HARPER, Univ. of Chicago, Chicago, Ill. 1885.
 Prof. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.
 Prof. PAUL HAUPT (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1883.
 Dr. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.
 Prof. RICHARD HENEGBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
 Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.
 Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.
 Rev. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.
 Prof. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.
 WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.
 Prof. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

- ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
 Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1873.
 HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
 Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
 Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
 Rev. MARCUS JASTROW, 139 West Upsal St., Germantown, Pa. 1887.
 Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
 Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
 Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
 Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.
 Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
 Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
 Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.
 Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
 Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
 Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
 Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
 STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
 †Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.
 BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
 †HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
 Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
 Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.
 ROBERT LILLEY, Grafton, Mass. 1894.
 Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.
 Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
 Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
 Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
 PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
 †BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
 Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
 ALBERT MORTON LYTGOE, Gira, Upper Egypt. 1899.
 Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
 Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.

- Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.
Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.
Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.
Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.
WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.
MRS. MATILDA R. MCCONNELL, 112 Madison Ave., New York, N. Y. 1890.
Rev. JOHN MCFADYEN, Knox College, Toronto, Canada. 1899.
Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.
Rev. W. B. MCPHERSON, Johns Hopkins University, Baltimore, Md. 1901.
Prof. WILLIAM N. MEBANE, Dublin, Pulaski Co., Va. 1898.
TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.
MRS. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.
Prof. LAWRENCE H. MILLS (Oxford University), 119 Iffley Road, Oxford, England. 1881.
Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
†MRS. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.
PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1893.
Prof. EDWARD S. MORSE, Salem, Mass. 1894.
WARREN J. MOULTON, Ph.D. (Yale Divinity School), 23 East Divinity Hall, New Haven, Conn. 1899.
Rev. Dr. PHILIP S. MOXOM, 88 Dartmouth Terrace, Springfield, Mass. 1898.
Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.
ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.
Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.
Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1898.
GEORGE N. OLCOTT, Ridgefield, Conn. 1892.
†ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.
JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.
Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.
Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.
Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.
Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.
Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.
Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.
Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.
MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

- WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
 Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
 Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
 Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
 Madame ZÉNAÏDE A. RAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.
 HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.
 Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.
 ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.
 J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
 EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
 Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.
 Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.
 Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.
 Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
 Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
 Miss ADELAIDE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
 Mrs. JANET E. RUUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
 Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
 ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.
 Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
 Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.
 Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.
 Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
 MONTGOMERY SCHUYLER, JR., U. S. Embassy, St. Petersburg, Russia. 1899.
 Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.
 J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.
 Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
 THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.
 Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.
 Mr. LOUIS C. SOLYOM, Library of Congress, Washington, D. C. 1901.
 Prof. MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.
 WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.
 Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.
 Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
 DAVID BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.
 HENRY HULL ST. CLAIR, JR., 131 West 111th St., New York, N. Y. 1900.
 Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.
 Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.
 NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.

- Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.
JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.
Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.
MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.
HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.
Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.
Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.
Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.
Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.
Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.
Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.
JOHN M. TROUT, Bridgeville, Del. 1899.
Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.
Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.
ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1863.
EDWARD P. VINING, 49 Second St., San Francisco, Cal. 1883.
THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.
Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.
Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1860.
Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.
Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.
Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.
CHARLES WALLACE WATTS, Smithland, Ky. 1898.
Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.
Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.
Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.
Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.
Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.
Rev. E. T. WILLIAMS, U. S. Legation, Pekin, China, 1901.
FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.
TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.
Dr. THOMAS WILSON, U. S. National Museum, Washington, D. C. 1897.
Rev. Dr. WILLIAM COPLEY WINSLOW, 525 Beacon St., Boston, Mass. 1885.
Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.
HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.
Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sts., Philadelphia, Pa. 1898.
Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

- WILLIAM W. WOOD, 1604 Linden Ave., Baltimore, Md. 1900.
 JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.
 Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge, Mass. 1898.
 Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.
 Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.
 Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.
 [TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.
 Rev. Dr. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.
 Rev. JOHN L. CHANDLER, Madura, South India. 1899.
 SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.
 ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1899.
 Dr. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.
 Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.
 Prof. ARTHUR L. GILLETT, Hartford Theological Seminary, Hartford, Conn. 1898.
 Prof. GEORGE S. GOODSPEED, University of Chicago, Chicago, Ill. 1899.
 Dr. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge, Mass. 1899.
 Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass. 1899.
 Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.
 Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt. Vernon St., Boston, Mass. 1900.
 Prof. MORRIS H. MORGAN, Harvard University, Cambridge, Mass. 1902.
 WILLIAM W. NEWELL, Cambridge, Mass. 1898.
 FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge, Mass. 1900.
 Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.
 Rev. Dr. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y. 1898.
 Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.
 Prof. LANGDON C. STEWARDSON, Lehigh University, South Bethlehem, Pa. 1901.
 Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.
 Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.
 Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.

[TOTAL, 28.]

IV. CORRESPONDING MEMBERS.

- Prof. GRAZIADIO ISAIA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.
- Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.
- Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.
- Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.
- Rev. Dr. HENRY BLODGET (formerly Missionary at Peking, China), 313 State St., Bridgeport, Conn. 1858.
- Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.
- Rev. MARCUS M. CARLETON, Missionary at Ambala, India.
- Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.
- Rev. WILLIAM CLARK, Florence, Italy.
- Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.
- Rev. JOSEPH EDKINS, Shanghai, China. 1869.
- A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.
- HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.
- Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.
- Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.
- Rev. JOHN T. GULICK, Missionary at Osaka, Japan.
- Dr. WILLABE HASKELL, 96 Dwight St., New Haven, Conn. 1877.
- Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.
- Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.
- Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.
- Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.
- Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.
- Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.
- Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.
- Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.
- Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.
- Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.
- ALPHONSE PINART. [Address desired.] 1871.
- Prof. LÉON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.
- Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, China.
- Rev. W. A. SHEDD, Missionary at Oroomiah, Persia. 1893.
- Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.
- Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.
- Rev. GEORGE T. WASHBURN, Meriden, Conn.
- Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.
- Rev. JOSEPH K. WHITE, New Hamburg, N. Y. Corp. Member, 1869.

[TOTAL, 36.]

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NEW YORK: American Geographical Society.

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WASHINGTON, D. C.: Smithsonian Institution.

Bureau of American Ethnology.

WORCESTER, MASS.: American Antiquarian Society.

II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.

Anthropologische Gesellschaft.

PRAGUE: Königlich Böhmisches Gesellschaft der Wissenschaften.

DENMARK, ICELAND, REYKJAVIK: University Library.

FRANCE, PARIS: Société Asiatique. (Rue de Seine, Palais de l'Institut.)

Académie des Inscriptions et Belles-Lettres.

Bibliothèque Nationale.

Musée Guimet. (Avenue du Trocadéro.)

École des Langues Orientales Vivantes. (Rue de Lille, 2.)

GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.

Königliche Bibliothek.

Seminar für Orientalische Sprachen (Am Zeughause 1.).

GÖTTINGEN: Königlich Gesellschaft der Wissenschaften.

HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)

LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.

MÜNICH: Königlich Bairische Akademie der Wissenschaften.

Königliche Hof- und Staatsbibliothek.

GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.

(22 Albemarle St., W.)

Library of the India Office. (Whitehall, SW.)

Society of Biblical Archaeology. (37 Great Russell St., Bloomsbury, W.C.)

Philological Society. (Care of Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, NW.)

ITALY, FLORENCE: Società Asiatica Italiana.

ROME: Reale Accademia dei Lincei.

NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.

THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Volkenkunde van Nederlandsch Indië.

LEYDEN: Curatorium of the University.

RUSSIA, HELSINGFORS: Société Finno-Ougrienne.

ST. PETERSBURG: Imperatorskaja Akademija Nauk.

Archeologiji Institut.

SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

III. ASIA.

CALCUTTA, GOV'T OF INDIA : Home Department.

CEYLON, COLOMBO : Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING : Peking Oriental Society.

SHANGHAI : China Branch of the Royal Asiatic Society.

TONKIN : l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY : Bombay Branch of the Royal Asiatic Society.

CALCUTTA : The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jaun Bazar St.)

LAHORE : Library of the Oriental College.

JAPAN, TOKIO : The Asiatic Society of Japan.

JAVA, BATAVIA : Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA : Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

EGYPT, CAIRO : The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

RECIPIENTS : 344 (Members) + 58 (Gifts and Exchanges) = 402.

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The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

Andover Theological Seminary.

Boston Public Library.

Chicago University Library.

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CONSTITUTION AND BY-LAWS
OF THE
AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY

ARTICLE II. The objects contemplated by this Society shall be :—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three

years. One or more other meetings, at the discretion of the Directors, may also be held each year, at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. *a.* The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. *b.* After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. *c.* At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

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1. Members are requested to give immediate notice of changes of address to the Treasurer, Prof. Frederick Wells Williams, 135 Whitney avenue, New Haven, Conn.

2. It is urgently requested that gifts and exchanges intended for the Library of the Society be addressed as follows: "The Library of the American Oriental Society, New Haven, Connecticut, U. S. America.

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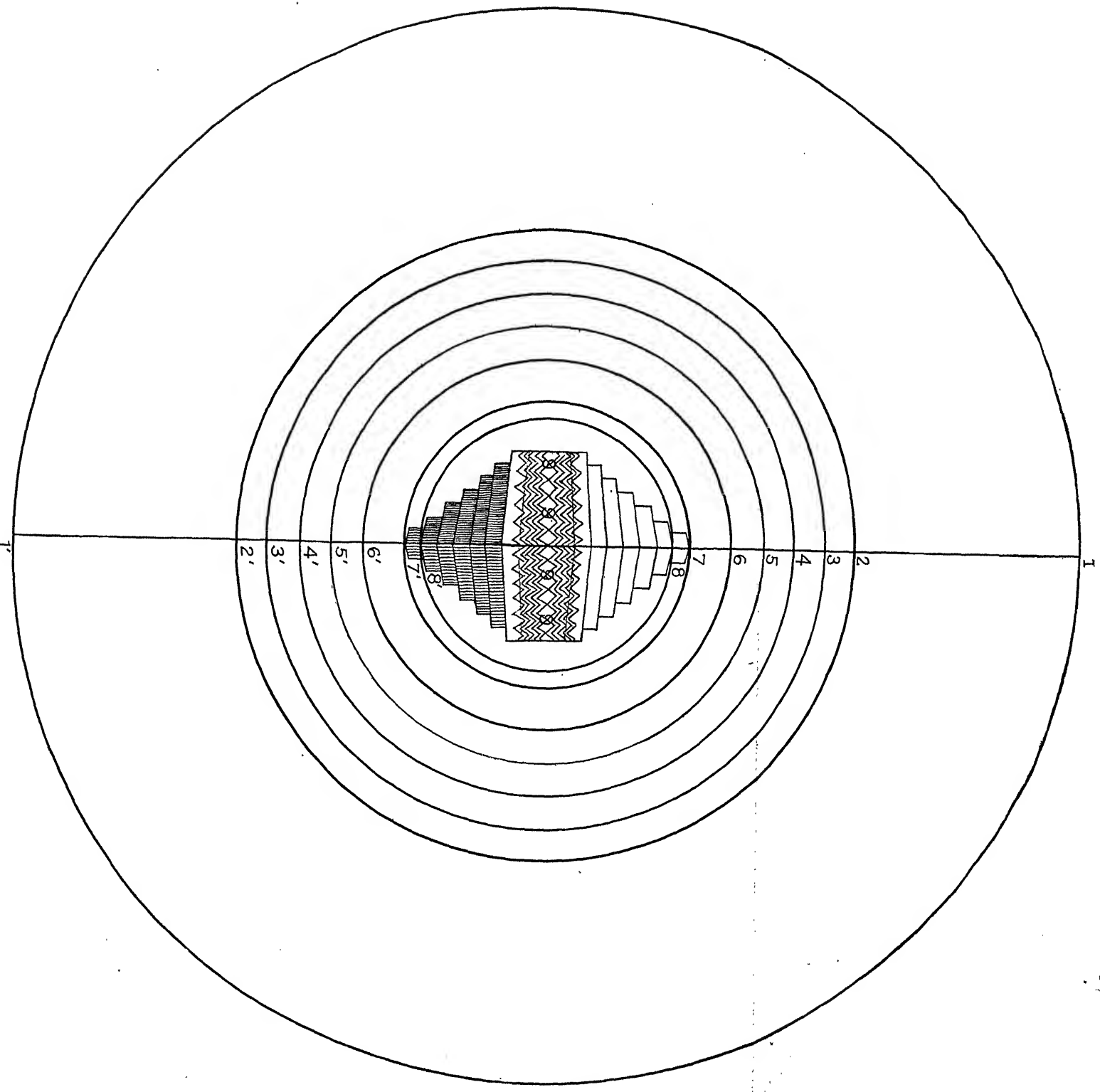
It is not necessary for any one to be a professed Orientalist in order to become a member of the Society. All persons—men or women—who are in sympathy with the objects of the Society and willing to further its work are invited to give it their help. This help may be rendered by the payment of the annual assessments, by gifts to its library, or by scientific contributions to its Journal, or in all of these ways. Persons desiring to become members are requested to apply to the Treasurer, whose address is given above. Members receive the Journal free. The annual assessment is \$5. The fee for Life-Membership is \$75.

Persons interested in the Historical Study of Religion may become members of the Section of the Society organized for this purpose. The annual assessment is \$2; members receive copies of all publications of the Society which fall within the scope of the Section.

KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxii, p. 138.



- 1, 1' Globe of the Stars.
- 2, 2' Globe of Ninib.
- 3, 3' Globe of Marduk.
- 4, 4' Globe of Nergal.
- 5, 5' Globe of Ishtar.
- 6, 6' Globe of Nabu.
- 7, 7' Globe of Shamesh.
- 8, 8' Globe of Sin.

- 1 Abode of An=shar.
- 1' Abode of Nin=ki-gal.
- 1—7 "Way of Anu."
- 7'—1' "Way of Ea."
- 9 9, 9 9 Two of the four seas by which the Upper E-KUR is separated from the Nether.

N.L.
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